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THE
GOLDEN PRAYER BOOK;
OR,

A MANUAL
OF
SPIRITUAL DEVOTION,

FOR CHRISTIANS WHO, LIVING IN THE WORLD,
ASPIRE TO PERFECTION:

TO WHICH ARE ADDED,

A CHOICE COLLECTION OF ENGLISH HYMNS;
THE VESPER PSALMS AND HYMNS, LATIN AND ENGLISH,
FOR ALL SUNDAYS AND HOLIDAYS OF OBLIGATION

THROUGHOUT THE YEAR;

THE ENTIRE COMPLIN, LATIN AND ENGLISH;

A VERY FULL AND

COMPLETE SERVICE IN LATIN AND ENGLISH
FOR THE EXPOSITION AND BENEDICTION OF THE MOST
HOLY SACRAMENT;

THE HISTORICAL AND FIRST CATECHISMS;

THE CATHOLIC SERVANT'S APOLOGY, &c.;

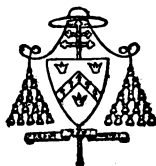
ALL CAREFULLY COMPILED FROM THE MOST APPROVED SOURCES

BY A PRIEST.

Permissu Superiorum.



LONDON:
RICHARDSON AND SON, 147, STRAND;
9, CAPEL STREET, DUBLIN; AND DERBY.



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Westman., Die 31, Maji, 1856.

N. Land. Wismar

PREFACE.

The compiler of this little volume is a manager of Schools, and finds it no easy matter to support them. His congregation consists of poor people, very few of whom can afford to purchase the simplest doctrinal and devotional books, which they should possess. To reduce the expenditure of his schools and enable his congregation to purchase at a small expense, a book, from which they may learn what they ought to know, and by which they may be able to assist profitably at many of the Services of the Church, is the object of this small work. What additional value it may possess for all classes, the reader himself must determine.

TABLE OF MOVEABLE FEASTS.

A TABLE OF MOVEABLE FEASTS.

Year.	Dom. Letter	Ash Wed- nesday.	Easter Sunday	Ascension Thursday.	Whit- Sunday.	Corpus Christi.	1st Sunday in Advent.
1856	F E	Feb. 6	Mar. 23	May 1	May 11	May 22	Nov. 30
1857	D	Feb. 25	April 12	May 21	May 31	June 11	Nov. 29
1858	C	Feb. 17	April 4	May 13	May 23	June 3	Nov. 28
1859	B	Mar. 9	April 24	June 2	June 12	June 23	Nov. 27
1860	A G	Feb. 22	April 8	May 17	May 27	June 7	Dec. 2
1861	F	Feb. 13	Mar. 31	May 9	May 19	May 30	Dec. 1
1862	E	Mar. 5	April 20	May 29	June 8	June 19	Nov. 30
1863	D	Feb. 18	April 5	May 14	May 24	June 4	Nov. 29
1864	C B	Feb. 10	Mar. 27	May 5	May 15	May 26	Nov. 27
1865	A	Mar. 1	April 16	May 25	June 4	June 15	Dec. 3
1866	G	Feb. 14	April 1	May 10	May 20	May 31	Dec. 2
1867	F	Mar. 6	April 21	May 30	June 9	June 20	Dec. 1
1868	E D	Feb. 26.	April 12	May 21	May 31	June 11	Nov. 29
1869	C	Feb. 10	Mar. 28	May 6	May 16	May 27	Nov. 28
1870	B	Mar. 2	April 17	May 26	June 5	June 16	Nov. 27
1871	A	Feb. 22	April 9	May 18	May 28	June 8	Dec. 3
1872	G F	Feb. 14	Mar. 31	May 9	May 19	May 30	Dec. 1
1873	E	Feb. 26	April 13	May 22	June 1	June 12	Nov. 30

A TABLE OF ALL THE FEASTS OBSERVED BY THE CATHOLICS OF ENGLAND.

The Days of Obligation are in Small Capitals.—The Days
of Devotion are in Italics.

ALL THE SUNDAYS IN THE YEAR.

JANUARY.

- 1 The CIRCUMCISION,
or New Year's Day.
- 6 The EPIPHANY, or
Twelfth Day.

FEBRUARY.

- 2 *The Purification, or
Candlemas Day.*
- 24 *St. Matthias.*

MARCH.

- 19 *St. Joseph, Spouse of
the B. Virgin.*
- 25 *The Annunciation of
the B. V. or Lady Day.*

APRIL.

- 23 *St. George the Martyr.*

MAY.

- 1 *SS. Philip & James.*
- 3 *The Invention or find-
ing of the Cross.*

JUNE.

- 24 *The Nativity of St.
John the Baptist.*
- 29 *SS. PETER & PAUL.*

JULY.

- 25 *St. James.*
- 26 *St. Ann, Mother of
the B. Virgin.*

AUGUST.

- 10 *St. Lawrence, Martyr.*
- 15 The ASSUMPTION of
the B. Virgin.
- 24 *St. Bartholomew.*

SEPTEMBER.

- 8 *The Nativity of the
B. Virgin.*
- 21 *St. Matthew.*
- 29 *Michaelmas Day.*

OCTOBER.

- 28 *SS. Simon & Jude.*

NOVEMBER.

- 1 ALL SAINTS.
- 30 *St. Andrew.*

DECEMBER.

- 8 *Immaculate Concep-
tion of the B. Virgin.*
- 21 *St. Thomas.*
- 25 CHRISTMAS DAY.
- 26 *St. Stephen, Martyr.*
- 27 *St. John.*
- 28 *Holy Innocents.*
- 29 *St. Thomas of Can-
terbury.*

MOVEABLE FEASTS.

EASTER SUNDAY, *Monday*, and *Tuesday*.

ASCENSION DAY, or the Thursday forty days after Easter.

WHITSUNDAY, *Monday*, and *Tuesday*.

CORPUS CHRISTI, being the first Thursday after Trinity Sunday.

FASTING DAYS.

The forty days in Lent.

The Ember Days, at the four seasons, being the Wednesday, Friday, and Saturday of the first week in Lent, of Whitsun Week, of the third week in September, and of the third week in Advent.

The Vigils or Eves of Whitsunday, of Saints Peter and Paul, of the Assumption of the Blessed Virgin, of All Saints, and of Christmas Day.

All Wednesdays and Fridays in Advent.

N B. When any fasting-day falls upon a Sunday, it is to be observed on the Saturday before. If the feast fall upon a Monday, that eve is kept upon Saturday.

ABSTINENCE DAYS.

The Sundays in Lent, unless leave be given to the contrary.

All the Fridays of the year; but if Christmas Day fall upon a Friday, it is not a day of abstinence.

N.B. That the Catholic Church commands all her children, upon Sundays and Holy-days of Obligation, to be present at the great Eucharistic Sacrifice, which we call the Mass, and to rest from servile work on those days, and to keep them holy.

2ndly she commands them to abstain from flesh on all days of fasting and abstinence; and on fasting days to eat but one meal.

3rdly, she commands them to confess their sins to their pastors at least once a-year.

4thly, She commands them to receive the blessed Sacrament at least once a-year, and that at Easter, viz. between Palm Sunday and Low Sunday.

The fourth Council of Lateran, Can. 21, ordains, "That every one of the faithful of both sexes, after they come to the years of discretion, shall, in private, faithfully confess all their sins, at least once a-year, to their pastor: and take care to fulfil, to the best of their power, the penance enjoined them: receiving reverently, at least at Easter, the Sacrament of the Eucharist, unless, perhaps, by the counsel of their pastor, for some reasonable cause, they judge it proper to abstain from it for a time; otherwise let them be excluded out of the Church whilst living, and when they die be deprived of Christian burial."

MORNING PRAYER.



MORNING PRAYER is a duty which God requires as the first fruits of the day : most religiously then should it be consecrated to him. The success of our actions for the day depends, in a great measure, upon this first duty. To begin the day without imploring God's grace, and thanking him sincerely for the repose of the night, is certainly to expose ourselves to infinite danger.

But, before prayer, recollect yourself a moment ; think what you are, of yourself, and what God is, to whom you are going to speak. You will thus conceive the importance of the action, and the sentiments of humility, of regret for your faults ; of attention, respect, and modesty ; of fervour, love, and confidence, with which you should address him.

Awaking in the Morning, say :

O MY God, my only good, the author of my being, and my last end, I offer thee my heart. Praise, honour, and glory be to thee for ever and ever. Amen.

At up-rising, say :

In the name of the Father, and of the Son,
and of the Holy Ghost. Amen.

I will rise from this bed of sleep, to adore my God, and to labour for the salvation of my soul. O may I rise on the last day to life everlasting.

While clothing yourself, say :

O MY God, clothe my soul with the nuptial robe of charity, and grant that I may carry it pure and undefiled before thy judgment seat.

When Clothed, kneel, and say :

In the name of the Father, and of the Son,
and of the Holy Ghost. Amen.

Blessed be the holy and undivided Trinity, now and for evermore. Amen.

Come, O Holy Ghost, take possession of my heart, and enkindle therein the fire of thy divine love. Amen.

Attend seriously to the presence of God : return him thanks for his benefits ; and offer yourself to him without reserve.

O ETERNAL God ! most holy and adorable Trinity ! Father, Son, and Holy Ghost : the beginning and end of all things : in whom we live, move, and have our being : I firmly believe that thou art here present : I adore thee with the most profound humility : I praise thee ; I give thee thanks from the bottom of my heart, for having created me after thine own image and likeness, and redeemed me with the precious blood of thy Son : for having hitherto preserved me, and brought me safe to the beginning of this day. Behold, O Lord, I offer thee my whole being ; and in particular all my thoughts, words, and actions, together with such crosses and contradictions as I may meet with in the course of this day. I consecrate them entirely to the glory of thy name, in union with those of Jesus Christ, my Saviour, that through his infinite merits, they may all find acceptance in thy sight. Give them, O Lord, thy blessing. May thy divine love animate them ; and may they all tend to the greater honour of thy Sovereign Majesty. Amen.

Resolve to avoid evil, and to do good.

ADORABLE Jesus! divine model of that perfection to which we should aspire, I will endeavour this day, after thine example, to be mild. humble, chaste, zealous, patient, charitable, and resigned. Incline my heart to keep thy commandments. I am resolved to watch over myself with the greatest diligence, and to live soberly, justly and piously for the time to come. I will place a guard upon my mouth, and a gate of prudence before my lips, that I may not offend with my tongue. I will turn away mine eyes that they may not see vanity; and I will be particularly attentive not to relapse this day into my accustomed failings, but to struggle against them, with thy gracious assistance. Enlighten my mind, purify my heart, and guide my steps, that I may pass all my life in thy divine service. Amen.

Implore the necessary grace.

THOU knowest, O God, my weakness, that I am poor and destitute; that I cannot do, nor even think of any good without thee. Rise up, then, to help me: strengthen me with thy grace, that I may fervently perform what I have firmly resolved, and not only avoid all the evil thou forbiddest, but also perform all the good thou commandest.

The Lord's Prayer.

OUR Father, who art in Heaven, hallowed be thy name; thy kingdom come;

thy will be done on earth as it is in heaven. Give us this day our daily bread ; and forgive us our trespasses as we forgive them who trespass against us ; and lead us not into temptation ; but deliver us from evil. Amen.

The Angelical Salutation.

HAIL, Mary, full of grace, the Lord is with thee ; blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. Holy Mary, mother of God, pray for us sinners, now, and at the hour of our death. Amen.

The Apostles' Creed.

IBELIEVE in God, the Father Almighty, Creator of heaven and earth ; and in Jesus Christ, his only Son, our Lord ; who was conceived by the Holy Ghost, born of the Virgin Mary ; suffered under Pontius Pilate, was crucified, dead, and buried ; he descended into hell ; the third day he rose again from the dead ; he ascended into heaven, and sitteth at the right hand of God the Father Almighty, from thence he shall come to judge the living and the dead. I believe in the Holy Ghost ; the Holy Catholic Church ; the communion of Saints ; the forgiveness of sins : the resurrection of the body, and life everlasting. Amen.

The Confiteor.

I CONFESS to Almighty God, to blessed Mary, ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to

the holy Apostles Peter and Paul, and to all the saints : that I have sinned exceedingly in thought, word, and deed ; *through my fault, through my fault, through my most grievous fault.* Therefore, I beseech the blessed Mary, ever Virgin, the blessed Michael the Archangel, the blessed John the Baptist, the holy Apostles Peter and Paul, and all the Saints, to pray to the Lord our God for me.

May the Almighty God have mercy upon me, forgive me my sins, and bring me to everlasting life. Amen.

May the Almighty and merciful Lord grant me pardon, absolution, and full remission of all my sins. Amen.

*Invoke the blessed Virgin, your Angel Guardian,
and your Patron Saint*

O HOLY Virgin, Mother of God ! my advocate and patroness ! pray for thy poor servant ; show thyself a mother to me. And thou, O blessed Spirit, whom God in his mercy hath appointed to watch over me, intercede for me this day, that I may not stray from the path of virtue. St. N. N. our glorious Apostle, pray for me ; and thou also, O happy Saint ! whose name I bear, intercede for me, that I may serve God faithfully in this life as thou hast done, and glorify him with thee in heaven. Amen

ACTS OF FAITH, HOPE, AND CHARITY.

Recommended to the frequent use of the Faithful.

Our most holy Father Pope Benedict XIV. earnestly recommends to the pastors of souls to repeat Acts of Faith, Hope, and Charity, and Contrition for sin, from the altar with their people, before or after divine service, every Sunday and Holyday; and, to encourage the faithful to practise the same privately, he granted a plenary indulgence to every one of the faithful who shall recite them devoutly once every day, without interruption for a month, and on any day within that month shall devoutly approach to the sacraments of Penance and the holy communion, and pray for the good of the Church and for peace among Christians. The same indulgence was confirmed by Pope Clement XIII.

Pope Clement XIV., April 5, 1772, embracing with his paternal charity all the faithful of Christ who dwell among heretics and infidels, and intending to promote among them the most pious and wholesome use of making very frequent acts of the theological virtues of Faith, Hope and Charity, has been pleased to grant an indulgence of seven years, and of as many *quadrages* or forty days, to every one of the faithful of Christ above-mentioned, for every time when, being disposed at least by contrition of heart, they shall attentively and devoutly recite the said acts; which grant is to stand good for all future times. This indulgence may be applied by way of suffrage to the faithful departed.

In the Name of the Father, and of the Son,
and of the Holy Ghost. Amen.

Prayer before the Acts.

O ALMIGHTY and eternal God! grant unto us an increase of Faith, Hope, and Charity; and that we may obtain what thou hast promised, make us love and practise what thou commandest; through Jesus Christ our Lord. Amen.

An Act of Contrition.

O MY God! I am heartily sorry for having offended thee; and I detest my sins most

sincerely, because they are displeasing to thee, my God, whom I should have never ceased to adore and love. I now firmly purpose, by the assistance of thy holy grace, never more to offend thee; and to avoid for the future, to the utmost of my power, all dangerous occasions which might expose me to sin.

Act of Faith.

O MY God! I firmly believe that thou art one only God, the Creator and Sovereign Lord of heaven and earth, infinitely great, infinitely good, and infinitely perfect. I firmly believe that in thee, one only God, there are three Divine Persons, really distinct and in all things equal, the Father, and the Son, and the Holy Ghost. I firmly believe that God the Son, the Second Person of the most Holy Trinity, became man; that he was conceived by the Holy Ghost, and was born of the Virgin Mary; that he suffered and died on a cross to redeem and save us; that he rose on the third day from the dead; that he ascended into heaven, and sitteth at the right hand of the Father, *always living to make intercession for us*; that he will come at the end of the world to judge mankind, and render to every one according to his works; that he will reward the good with eternal happiness, and condemn the wicked to the everlasting pains of hell. I believe these, and all other truths which the Holy Catholic Church

proposes to our belief, because thou, my God, the Infallible Truth, hast revealed them; and thou hast commanded us to *hear the Church*, which is *the Pillar and the Ground of truth*. In this Faith I am firmly resolved, through thy holy grace, to live and die.

Act of Hope.

O MY God! who hast graciously promised every blessing, even heaven itself, through Jesus Christ, to those who keep thy commandments: relying on thy power which is infinite, thy mercies which are over all thy works, and thy promises, to which thou art always faithful, I confidently hope to obtain the pardon of my past sins, which I now detest; grace to serve thee faithfully in this life by doing the good works thou hast commanded; and eternal happiness in the next, through my Lord and Saviour Jesus Christ.

Act of Charity.

O MY God! my Creator! my Redeemer! my Sovereign Good! whose boundless Charity to me has been unceasing, and whose infinite perfections adoring angels behold with unspeakable delight, I love thee with my whole heart and soul, and above all things; and for thy sake I love my neighbour as myself. Oh, teach me, my gracious God, to love thee daily more and more; and mercifully grant, that having loved thee on earth, I may love and enjoy thee for ever in heaven.

A Daily Oblation.

MY God and my all! I most earnestly desire, by my every breath; every thought; every word; every desire; every movement of body and soul: I desire to tell thee, a thousand times, I love thee more than life, or anything in this world: and offer and dedicate myself to thee; renewing my baptismal vows, together with the promises and resolutions of my life past. I offer thee also (and by every movement of my body and soul, I desire to renew the oblation), all the praise, thanks, and adoration of the Church militant, triumphant, and suffering; all that it has offered thee, or will offer to the end of time; all the love, complacency, and delights thou possessest in thy divine essence, one God in Three Persons; all the homage my beloved Jesus renders thee in the adorable Sacrament of the Altar; all the Masses that are now celebrating, have been, or will be celebrated to the end of time, to thy honour and glory, without will, wish, or desire, but those solely of pleasing thee, loving thee, living for thee, and dying for thee. I am thine, my God and my all. Oh! make me so entirely and eternally; above all, take my heart; extirpate from it all other affections, and make it, for the future, a burning furnace of the purest flames of thy most ardent love. Amen.

Prayer of Pope Pius VII.

MAY the most just, the most high, and
 amiable will of the Almighty, be
 praised and exalted in all things, for ever.
 Amen.

LITANY

OF THE HOLY NAME OF JESUS.

LORD, have mercy on us
 Christ, have mercy on us.
 Lord, have mercy on us.
 Christ, hear us.
 Christ, graciously hear us.
 God, the Father of Heaven,
 God the Son, Redeemer of the World,
 God the Holy Ghost,
 Holy Trinity, One God,
 Jesus, Son of the Living God,
 Jesus, Splendour of the Father,
 Jesus, Brightness of Eternal Light,
 Jesus, King of Glory,
 Jesus, Sun of Justice,
 Jesus, Son of the Virgin Mary,
 Jesus, most Amiable,
 Jesus, most Adorable,
 Jesus, most Admirable,
 Jesus, the mighty God,
 Jesus, Father of the World to come,
 Jesus, Angel of Great Council,
 Jesus, most Powerful,
 Jesus, most Patient,
 Jesus, most Obedient,
 Jesus, meek and humble of heart,
 Jesus, Lover of Chastity,

Have mercy on us.

Jesus, Lover of us,
 Jesus, the God of Peace,
 Jesus, the Author of Life,
 Jesus, the Example of all Virtues,
 Jesus, the zealous Lover of Souls,
 Jesus, our God,
 Jesus, our Refuge,
 Jesus, the Father of the Poor,
 Jesus, the Treasure of the Faithful,
 Jesus, the Good Shepherd,
 Jesus, the True Light,
 Jesus, the Eternal Wisdom,
 Jesus, infinite Goodness,
 Jesus, the Way, the Truth, and the Life,
 Jesus, the Joy of Angels,
 Jesus, the King of Patriarchs,
 Jesus, the inspirer of Prophets,
 Jesus, the Master of Apostles,
 Jesus, the teacher of Evangelists,
 Jesus, the Strength of Martyrs,
 Jesus, the Light of Confessors,
 Jesus, the Spouse of Virgins,
 Jesus, the Crown of all Saints,
 Be merciful unto us, spare us, O Lord Jesus.
 Be merciful to us, hear us, O Lord Jesus.
 From all evil,
 From all sin,
 From thy wrath,
 From the snares of the devil,
 From the spirit of uncleanness,
 From everlasting death,
 From the neglect of thy holy inspirations,
 Through the Mystery of thy Holy Incar-
 nation,

Have mercy on us.

Lord Jesus deliver us

Through thy Nativity,
 Through thy Divine Infancy,
 Through thy Sacred Life,
 Through thy Labours and Travels,
 Through thy Agony and Bloody Sweat,
 Through thy Cross and Passion,
 Through thy Pains and Torments,
 Through thy Death and Burial,
 Through thy glorious Resurrection,
 Through thy admirable Ascension,
 Through thy Joys and Glory,
 In the Day of Judgment,

Lord Jesus deliver us.

Lamb of God, who takest away the sins of the world: spare us, O Lord Jesus.

Lamb of God, who takest away the sins of the world: hear us, O Lord Jesus!

Lamb of God, who takest away the sins of the world: have mercy on us, O Lord Jesus!

Lord Jesus, hear us.

Lord Jesus, graciously hear us.

V. Let the name of the Lord be blessed.

R. Now and for evermore. Amen.

Let us pray.

O LORD Jesus Christ, who hast said, *Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you;* mercifully attend to our supplications, and grant us the gift of divine charity, that we may ever love thee with our whole hearts, and never cease from praising thy holy name, who livest and reignest, one God, world without end. Amen.

O Divine Redeemer, give us a perpetual fear and love of thy holy name, for thou

never cease to direct and govern by thy grace, those whom thou instructest in the solidity of thy love : who livest and reignest, world without end. Amen.

O God, who hast appointed thy only begotten Son, the Saviour of mankind, and hast commanded that he should be called Jesus ; mercifully grant that we may enjoy his happy vision in heaven, whose holy name we venerate upon earth : who, with thee and the Holy Ghost, liveth and reigneth, one God, world without end. Amen.

THE ANGELUS DOMINI.

In Catholic countries, and in some parts again of England (after being discontinued for three hundred years) the church-bell is solemnly rung three times every day, morning, noon, and night, and each time, in memory of our Saviour's becoming Man for our salvation, is said,—

1. **T**HE angel of the Lord declared unto Mary, and she conceived of the Holy Ghost. *Hail Mary, &c.* 2 Behold the hand-maid of the Lord, may it be done unto me according to thy word. *Hail Mary, &c.* 3. And the Word was made flesh, and dwelt among us. *Hail Mary, &c.*

Let us pray.

POUR forth, we beseech thee, O Lord, thy grace into our hearts, that we, to whom the incarnation of Christ thy Son was made known by the message of an angel, may by his passion and cross, be brought to the glory of his resurrection, through the same Christ our Lord. Amen.

The Manner of Lay Persons Baptizing an Infant in Danger of Death.

Take common water, pour it on the head or face of the child, and while you are pouring it, say the following words:—

“I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost Amen.”

Note.—Any person, whether man, woman, or child, may baptize an infant in case of danger of death.

Grace before meals.

Bless us, O Lord, and these thy gifts, which we are about to receive of thy bounty Through Christ our Lord. Amen.

Grace after meals.

We give thee thanks, Almighty God, for all thy benefits, who livest and reignest world without end. Amen.

PRAYERS FOR NIGHT.

IF it be a duty of the greatest importance to begin the day well, it is one of no less consequence to conclude it properly. The graces conferred on us during the course of the day, and the protection we stand in need of against the dangers of the night, are urgent reasons why we should address ourselves to God, and pray to him with the utmost gratitude and fervour.

A daily examination of conscience in general, with regard to our whole conduct throughout the day, and, in particular, with regard to our predominant vice, passion, or evil custom; and the virtue we want most to acquire is strongly recommended by all spiritual writers as one of the most important duties of a Christian life, and the most profitable exercise we can apply ourselves to, for avoiding sin, and acquiring virtue. It is a looking-glass in which we see

ourselves in our true colours, and come to the knowledge of our sins and evil inclinations. It is a sponge by which we wipe away guilt from our souls, and become the more pure before God the more diligently we practise it. If we do not daily weed the garden of our souls by this holy exercise, the corrupt ground of the heart will naturally produce vices and imperfections in abundance.

The nightly examination of conscience makes up the principal part of the last exercise of the day. The method thereof consists in the following acts, viz:—of the Presence of God, Thanksgiving, Supplication, Examen, Sorrow, and good Resolutions.

The many signal blessings which God has bestowed, and does bestow, on those families where prayers are regularly said in common, should be a sufficient inducement to establish this practice everywhere; and chiefly at night, when all may be assembled with greater convenience. "*Where two or three persons shall be assembled in my name, there,*" saith Christ, "*shall I be in the midst of them.*" O Christians, what stronger inducement can we have to procure so great a happiness?

✠ In the name of the Father, &c. Amen

Blessed be the holy and undivided Trinity, now and for evermore. Amen.

Come, O Holy Ghost, fill the hearts of thy faithful servants, and kindle in them the fire of thy divine love. Amen.

Let us place ourselves in the presence of God, and humbly adore him.

IMPRESSED with a most lively sense of the presence of thy eternal Majesty, I most humbly adore thee, O my Creator, my Redeemer, and my Judge! I believe in thee, because thou art Truth itself. I hope in thee, because thou art faithful to thy word. I love thee with my whole heart, because thou art worthy of my love; and, for thy sake, I love my neighbour as myself.

Let us return thanks to God for the favours he has conferred upon us.

ENABLE me, O my God, to return thee thanks, as I ought, for all thine inestimable blessings and favours.

Thou hast thought of me, and loved me, from all eternity; thou hast formed me from nothing; thou hast delivered up thy beloved Son to the ignominious death of the cross for my redemption; thou didst preserve me from falling into the abyss of eternal misery, when my sins had often provoked thee to deprive me of my life; and thou wert graciously pleased to spare me, even though I continued to offend thee. Alas, my God, what return can I make for the innumerable blessings thou hast conferred on me during the whole course of my life, and particularly for the favours of this day? O all ye Angels and Saints! unite with me in praising the God of Mercies, who is so bountiful to so unworthy a creature.

Let us beg of God to make our sins known to us.

O ETERNAL Source of Light! who hast said, "*Let there be light, and there was light,*" illuminate the darkness of my understanding, and dispel those shades of ignorance and error which conceal from me the filth and enormity of my offences. Discover to me, I beseech thee, all the sins I have committed this day, whether in thought, word, deed, or omission; grant me a lively sense of their enormity, in order that I may hold them in the utmost detestation, and

dread nothing so much as ever to commit them hereafter.

Let us examine our consciences, and consider where and in what company we have been this day. Let us call to mind the sins we have committed against God, our neighbour, or ourselves; and reflect whether we have fulfilled the duties of our state of life.

AGAINST GOD.—By omission or negligence in the discharge of our religious duties; irreverence, wilful distractions, or inattention in prayer; resistance to the divine grace; oaths; murmurings; want of confidence and resignation. *Pause and examine.*

AGAINST OUR NEIGHBOUR.—By rash judgments; hatred; jealousy; contempt; desire of revenge; quarrelling; passion; imprecations; injuries; detraction; raillery; false reports; damaging, either in goods or reputation; bad example; scandal; want of obedience, respect, charity, or fidelity. *Pause and examine.*

AGAINST OURSELVES.—By vanity; human respect; lies; thoughts; desires; discourses, or actions, contrary to purity; by intemperance, rage, or impatience; by an useless and sensual life; or by sloth, in not complying with the duties of our state. *Pause and examine.*

[Repeat the General Confession: "I confess," &c. "May the Almighty," &c., p. 10.]

Prayer.

PENETRATED with grief, and overwhelmed with confusion, at the sight of my iniquities, I acknowledge myself unworthy, O Lord! to be numbered among thy servants, much less to be accounted thy child. Is it possible I could have repaid thy infinite patience and goodness with such malice and ingratitude? Creator of heaven and earth! I have sinned against thee! I have, alas! offended thee, who art so good, and so worthy of my love! Yet, Lord, when I consider that I am the work of thy hands, and the price of the blood of

thine only Son, who expired on the cross for my salvation, I cannot despair of thy pardon. It is, therefore, through his infinite merits that I implore, and humbly hope thou wilt grant me the forgiveness of my sins. Have pity on me, O Eternal Father, and spare me for the sake of thy beloved Son. Turn away thy face from my sins, and blot out my iniquities. I am heartily sorry for them because they are offensive to thee; and I shall continue to repent sincerely of them to the hour of my death. Amen.

Let us make a firm purpose of amendment.

O ALMIGHTY and Eternal God, I wish from the bottom of my heart, that I had never sinned against thee; but since I have been so unhappy, O grant me now thy grace, that I may never offend thee more. Thou hast said, *I will not the death of a sinner, but rather that he be converted and live.* Convert me, therefore, and I shall be converted.—*Have mercy upon me according to thy great mercy; and according to the multitude of thy tender mercies, blot out all my iniquities.* I renounce all sin, and the occasions of it; and firmly purpose henceforth to walk in the path of thy commandments. This fixed resolution I am determined to keep, with the assistance of thy grace, purchased for me through the infinite merits of thine only Son Christ Jesus our Lord. Amen.

[Repeat the Lord's Prayer, the Hail, Mary, the Creed, the Acts of Faith, Hope and Charity, and the Angelus Domini, as in the Morning Prayer.]

LITANY OF THE BLESSED VIRGIN.

THIS Litany is frequently called the Litany of Loretto, because it was first composed in that city, and sung in the processions. In saying this litany we implore the mercy of God through the intercession of the blessed Virgin, the Mother of our Lord and Saviour Jesus Christ. We begin first by invoking the adorable Trinity, and each of the three divine persons for mercy; to show that all mercy and every good thing comes from God, who is the fountain and origin of all good. Then we address ourselves to the blessed Virgin, begging the help of her prayers to obtain that mercy for us, of which we acknowledge ourselves to be unworthy. After this we have recourse to Jesus Christ, the Lamb of God that takes away the sins of the world, to show that all our hopes of obtaining that mercy, through the intercession of his blessed Mother, are wholly founded on the merits of his passion and death, by which he takes away the sins of the world. Lastly, the whole ends by a short anthem addressed to the blessed Virgin, and a prayer to God, begging that through the cross of Christ we may be brought to a glorious resurrection.

The titles which we give to the blessed Virgin refer to the great mystery of the Incarnation and redemption, and are grounded on that relationship which exists between her and her divine Son; so that all the honour which we here pay to the Mother, is founded on the dignity and sacred character of the Son. These titles are,

1. Those which relate to her most exalted dignity of Mother of our Lord and Saviour Jesus Christ, who is true God, and the Creator of all things. Hence she is called *Holy Mother of God, Mother of our Creator, Mother of our Redeemer*. She is called *Mother of divine grace*, because she is the parent of Him who is the source and author of all grace. The other titles of *most pure, most chaste, &c.*, are designed to express the immaculate purity of the Mother on whom the Holy Ghost descended, whom the power of the Most High overshadowed, and who ever remained a Virgin.

2. Those titles which are given to her in quality of a Virgin and several of her amiable virtues are mentioned. She is called *most prudent, most venerable, most faithful, most renowned*, according to that prophecy of her own, *Behold from henceforth all generations shall call me blessed*. Luke i. 48.

3. Several mystical or figurative titles are given to her, expressing her high prerogatives. Thus she is called, *Mirror of Justice*, as being the bright pattern of exalted virtue; *Seat*

of Wisdom, as being replenished with this heavenly virtue, because she is the mother of him who is wisdom itself; *Cause of our Joy*, as being the instrument of that great blessing which is the source of all our Christian consolations; *Spiritual Vessel*, as being filled with the spirit of holiness; *Vessel of Honour*, as being exalted to the dignity of being the Mother of Christ; *Vessel of Singular Devotion*, as being constantly united to God, and engaged in acts of sanctity; *Mystical Rose*, as being distinguished by the beauty and odour of her virtues, just as the rose is the emblem of what is peculiarly beautiful and pleasing, according to that expression of the divine wisdom, *I was exalted like the Rose plant in Jericho*, Eccl. xxiv. 18; *Tower of David*, as being by her virtues, &c. the powerful descendant of the race of David; *Tower of Ivory*, as being remarkable for the purity of Innocence; ivory, by its whiteness, being the emblem of delicacy, whence that saying in the Canticles, *Thy neck is as a tower of ivory*, vii. 4; *House of Gold*, as being, by the mystery of the Incarnation, the habitation of our blessed Redeemer: *Ark of the Covenant*, as being the parent of Him who is the mediator of the new covenant; *Gate of Heaven*, as being, again, the Mother of Him who has opened to us the gate of eternal happiness; *Morning Star*, as being the harbinger of that bright day which has brought immortality to light; *Health of the Weak*, *Refuge of Sinners*, &c. These are the expressions of her charity in our regard, and of the interest which she exerts in our behalf before the throne of her eternal Son.

4. Many titles are given to her which express the sublime lignity to which, as being the Mother of the world's Redeemer, she is exalted above all the Angels and Saints of God in the Kingdom of her Son. Hence she is called, *Queen of Angels*, *Queen of Virgins*, *Queen of all Saints*.

Thus all the exalted titles which we give to the Blessed Virgin, are wholly founded on the great Mystery of the Redemption. We therefore employ them in order to express our admiration and our gratitude to God for this inestimable benefit; to extol the virtues of her who was selected by divine wisdom to be the instrument in this great work; and to solicit through her powerful intercession at the throne of her divine Son, those blessings and graces which he purchased for us by his death.

Sixtus V. June 11, 1587, granted to all Christians an Indulgence of two hundred days each time, for piously reciting the Litany of the Blessed Virgin Mary, which Indulgence was confirmed by *Benedict XIII.* Jan, 20, 1728.

Anthem.

WE fly to thy patronage, O holy Mother of God! Despise not our petitions in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin.

Lord have mercy on us.
Christ have mercy on us.
Lord have mercy on us.
Christ hear us.
Christ graciously hear us.
God the Father of Heaven, have mercy on us.
God the Son, Redeemer of the World, have mercy on us.
God the Holy Ghost, have mercy on us.
Holy Trinity, one God, have mercy on us.
Holy Mary,
Holy Mother of God,
Holy Virgin of Virgins,
Mother of Christ,
Mother of divine grace,
Mother most pure,
Mother most chaste,
Mother undefiled,
Mother inviolate,
Mother most amiable.
Mother most admirable,
Mother of our Creator,
Mother of our Redeemer,
Virgin most prudent,
Virgin most venerable,
Virgin most renowned,
Virgin most powerful,

Pray for us.

Virgin most merciful,
 Virgin most faithful,
 Mirror of Justice,
 Seat of Wisdom,
 Cause of our Joy,
 Spiritual Vessel,
 Vessel of Honour,
 Vessel of singular Devotion,
 Mystical Rose,
 Tower of David,
 Tower of Ivory,
 House of Gold,
 Ark of the Covenant,
 Gate of Heaven,
 Morning Star,
 Health of the Weak,
 Refuge of Sinners,
 Comforter of the afflicted,
 Help of Christians,
 Queen of Angels,
 Queen of Patriarchs,
 Queen of Prophets,
 Queen of Apostles,
 Queen of Martyrs,
 Queen of Confessors,
 Queen of Virgins,
 Queen of all Saints,
 Queen conceived without Original Sin,

Pray for us

Lamb of God, who takest away the sins of the world : Spare us, O Lord.

Lamb of God, who takest away the sins of the world : Graciously hear us, O Lord.

Lamb of God, who takest away the sins of the world : Have mercy on us

V. Pray for us, O holy Mother of God!

R. That we may be made worthy of the promises of Christ.

Prayer.

POUR forth, we beseech thee, O Lord, thy grace into our hearts, that we to whom the incarnation of Christ thy Son, was made known by the message of an Angel, may, by his passion and cross, be brought to the glory of his resurrection: through the same Christ our Lord. Amen.

Prayer.

BLESS, O Lord, the repose I am going to take, that by renewing my bodily strength I may be better enabled to serve thee. O all ye Saints and Angels, but especially thou, O Mother of God, intercede for me, not only during this night, and the rest of my life, but also at the hour of my death. Amen.

Another Prayer.

POUR down thy blessings, O Lord, on my parents, benefactors, friends, and on my enemies, if I have any. Protect my superiors, spiritual, and temporal. Help the poor and sick, and those who are in their last agony. Convert all heretics and unbelievers. O God of mercy and goodness! have mercy on the souls of the faithful in Purgatory: put an end to their sufferings: and grant to all those for whom I am particularly bound to pray, eternal light, rest, and happiness. Amen

THE ROSARY OF THE BLESSED VIRGIN MARY.

IN the name of the Father, and of the Son,
and of the Holy Ghost. Amen.

Blessed be the Holy and Undivided
Trinity, now, and for evermore. Amen.

Invocation of the Holy Ghost.

Come, O Holy Spirit, fill the hearts of thy
Faithful, and kindle in them the fire of thy
love.

V. Send forth thy Spirit, and they shall
be created.

R. And thou wilt renew the face of the
earth.

Let us pray.

O God, who by the light of the Holy
Ghost didst instruct the hearts of the
Faithful, grant us in the same Holy Spirit,
a love and relish of what is right, and the
constant enjoyment of his consolations.
Through Jesus Christ our Lord. Amen.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

V. Glory be the Father, &c.

R. As it was in the beginning, &c.

*The Method of saying the Rosary of our B. Lady,
as it was ordered by his Holiness Pope Pius V.*

The devotion called the Rosary consists of fifteen Pater-
nosters, and one hundred and fifty Ave Marias, divided into
three parts, each containing five Decades, viz. five Paters
and fifty Aves. To each of these Decades is assigned one of
the principal mysteries of the life of our Saviour, or of his
blessed Mother, as a matter of meditation, whereon the mind

is to exercise itself whilst at prayer, and therefore it is prefixed to each Decade.

The fifteen mysteries are divided into three parts, *viz.* five joyful, five sorrowful, and five glorious mysteries. Now the method consists in raising corresponding affections in the will during the recital of each Decade, such as the devotion of each one may suggest: for example, in the first part, sentiments of joy, for the coming of our Redeemer; in the second, of compassion for the sufferings of our Lord, and contrition for our sins, which were the occasion of them; in the third, of thanksgiving for the exaltation of the glory of our Saviour, and his blessed Mother, hoping, through the merits of his passion, and her intercession, to be made partakers of their glory.

PART I.

THE FIVE JOYFUL MYSTERIES.

The Five Joyful Mysteries are assigned for Mondays and Thursdays throughout the Year; and daily from the first Sunday of Advent until the festival of the Purification of our Blessed Lady.

I. *The Annunciation of our Blessed Lady.*

LET us contemplate in this mystery, how the angel Gabriel saluted the blessed Virgin Mary with the title, full of Grace, and declared to her the incarnation of our Lord and Saviour Jesus Christ.

Our Father, &c. *once*; Hail, Mary, *ten times*; Glory, &c. *once*.

V. The Lord, &c. R. And with. &c.

Let us pray.

O HOLY Mary, Queen of Virgins, by the most high mystery of the incarnation of thy beloved Son, our Lord Jesus Christ, by which our salvation was so happily begun; obtain for us, by thy intercession, light to know this so great benefit which he has bestowed on us, vouchsafing in it to

make himself our brother, and thee his own most beloved Mother, our Mother, also. Amen.

II. *The Visitation of our Blessed Lady.*

LET us contemplate in this mystery how the blessed Virgin Mary, understanding from the angel, that her cousin St. Elizabeth had conceived, went with haste into the mountains of Judea to visit her, and remained with her three months.

Our Father, &c. &c. *as before.*

V. The Lord, &c. R. And with, &c.

Let us pray.

O HOLY Virgin, most spotless mirror of humility, by that exceeding charity which moved thee to visit thy holy cousin, St. Elizabeth, obtain for us, by thy intercession, that our hearts may be so visited by thy most holy Son, that being free from all sin, we may praise him and give him thanks for ever. Amen.

III. *The Nativity of our Saviour.*

LET us contemplate in this mystery, how the Blessed Virgin Mary, when the time of her delivery was come, brought forth our Redeemer, Christ Jesus, at midnight, and laid him in a manger, because there was no room for him in the inn at Bethlehem.

Our Father, &c., &c., *as before.*

V. The Lord, &c. R. And with, &c.

Let us pray.

O MOST pure Mother of God, by thy virginal and most joyful delivery, by which thou gavest to the world thine only Son our Saviour ; we beseech thee, obtain for us, by thy intercession, grace to lead so pure and holy a life in this world, that we may worthily sing without ceasing, both by day and night, the mercies of thy Son, and his benefits to us by thee. Amen.

IV. *The Presentation of our Saviour.*

LET us contemplate in this mystery, how the most blessed Virgin Mary, on the day of her purification, presented the child Jesus in the temple, where holy Simeon giving thanks to God, with great devotion, received him into his arms.

Our Father, &c. &c., *as before.*

V. The Lord, &c. R. And with, &c.

Let us pray.

O HOLY Virgin, most admirable mistress, and pattern of obedience, who didst present in the temple the Lord of the temple ; obtain for us, of thy beloved Son, that with holy Simeon and devout Anna, we may praise and glorify him for ever. Amen.

V. *The finding of the Child Jesus in the Temple.*

LET us contemplate in this mystery, how the blessed Virgin Mary, having lost, without any fault of hers, her beloved Son in Jerusalem, she sought him for the space of three days, and at length found him the

third day in the temple, in the midst of the doctors, disputing with them, being then but of the age of twelve years.

Our Father, &c. &c., *as before*.

V. The Lord, &c. R. And with, &c.

Let us pray.

MOST blessed Virgin, more than martyr in thy sufferings, and yet the comfort of such as are afflicted; by that unspeakable joy wherewith thy soul was ravished, in finding thy beloved Son in the Temple, in the midst of the doctors, disputing with them; obtain of him for us, so to seek him and to find him in the holy Catholic Church, that we may never be separated from him. Amen.

PART II.

THE FIVE SORROWFUL MYSTERIES.

The Five Sorrowful Mysteries are assigned for Tuesdays and Fridays throughout the Year; and daily from Ash-Wednesday until Easter-Sunday.

I. *The Bloody Sweat of our Saviour in the Garden.*

LET us contemplate in this mystery, how our Lord Jesus Christ was so afflicted for us in the garden of Gethsemani, that his body was bathed in a bloody sweat, which ran trickling down in great drops to the ground.

Our Father, &c. &c., *as before*.

V. The Lord, &c. R. And with, &c.

Let us pray.

MOST holy Virgin, more than martyr, by that ardent prayer which thy beloved Son poured forth to his Father, in the garden; vouchsafe to intercede for us, that our passions being reduced to the obedience of reason, we may always, and in all things, conform and subject ourselves to the will of God. Amen.

II. *The Scourging at the Pillar.*

LET us contemplate in this mystery, how our Lord Jesus Christ was most cruelly scourged in Pilate's house; the number of the stripes they gave him (as it was revealed to St. Bridget) being about five thousand.

Our Father, &c. &c., *as before.*

V. The Lord, &c. R. And with, &c.

Let us pray.

O MOTHER of God, overflowing fountain of patience, by those stripes thy only and most beloved Son vouchsafed to suffer for us, obtain of him for us, grace, that we may know how to mortify our rebellious senses, and cut off all occasions of sinning with that sword of grief and compassion which pierced thy most tender soul. Amen.

III. *The Crowning with Thorns.*

LET us contemplate in this mystery, how those cruel ministers of Satan made a crown of sharp thorns, and most cruelly

pressed it on the most sacred head of our Lord Jesus Christ.

Our Father, &c. &c., *as before*.

V. The Lord, &c. R. And with, &c.

Let us pray.

O MOTHER of our eternal Prince, and King of Glory, by those sharp thorns wherewith his most holy head was pierced, we beseech thee, that by thy intercession we may be delivered here from all motions of pride ; and in the day of judgment, from that confusion which our sins deserve. Amen.

IV. *The carriage of the Cross.*

LET us contemplate in this mystery, how our Lord Jesus Christ, being sentenced to die, bore with great patience the cross which was laid upon him for his greater torment and ignominy.

Our Father, &c. &c., *as before*.

V. The Lord, &c. R. And with, &c.

Let us pray.

O HOLY Virgin, Example of Patience, by the most painful carrying of the cross, in which thy Son our Lord Jesus Christ bore the heavy weight of, our sins, obtain for us of him, by thy intercession, courage and strength to follow his steps, and bear our cross after him to the end of our life. Amen.

V. *The Crucifixion of our Saviour.*

LET us contemplate in this mystery, how our Lord Jesus Christ, being come to Mount Calvary, was stripped of his clothes, and his hands and feet most cruelly nailed to the cross, in the presence of his most afflicted Mother.

Our Father, &c. &c., *as before.*

V. The Lord, &c. R. And with, &c.

Let us pray.

O HOLY Mary, Mother of God, as the body of thy beloved Son was for us stretched on the cross, so may our desires be daily more and more extended in his service, and our hearts wounded with compassion for his most bitter sufferings; and thou, O most blessed Virgin, graciously vouchsafe by thy powerful intercession to help us to accomplish the work of our salvation. Amen.

PART III.

THE FIVE GLORIOUS MYSTERIES.

The Five Glorious Mysteries are assigned for the ordinary Sundays, and the Wednesdays and Saturdays throughout the Year; and daily from Easter-Sunday until Trinity-Sunday.

I. *The Resurrection of our Saviour.*

LET us contemplate in this mystery, how our Lord Jesus Christ, triumphing gloriously over death, rose again the third day, immortal and impassible.

Our Father, &c. &c. *as before.*

V. The Lord, &c. R. And with, &c.

Let us pray.

O GLORIOUS Virgin Mary, by that unspeakable joy thou receivedst in the resurrection of thine only Son, we beseech thee, obtain of him for us, that our hearts may never go astray after the false joys of this world, but may be ever and wholly employed in the pursuit of the only true and solid joys of heaven. Amen.

II. *The Ascension of our Saviour.*

LET us contemplate in this mystery, how our Lord Jesus Christ, forty days after his resurrection, ascended into heaven, attended by Angels, in the sight of his most holy Mother, his holy Apostles and Disciples, to the great admiration of them all.

Our Father, &c. &c. *as before.*

V. The Lord, &c. R. And with, &c.

Let us pray.

O MOTHER of God, Comfort of the Afflicted, as thy beloved Son, when he ascended into Heaven, lifted up his hands, and blessed his Apostles; so vouchsafe, most holy Mother, to lift up thy pure hands to him for us, that we may enjoy the benefits of his blessing and thine here on earth, and hereafter in heaven. Amen.

III. *The coming of the Holy Ghost.*

LET us contemplate in this mystery, how our Lord Jesus Christ being seated on the right hand of God, sent, as he had promised, the Holy Ghost upon his Apostles;

who, after he was ascended, returning to Jerusalem, continued in prayer and supplication with the blessed Virgin Mary, expecting the performance of his promise.

Our Father, &c. &c., *as before*.

V. The Lord, &c. R. And with, &c.

Let us pray.

O SACRED Virgin, Tabernacle of the Holy Ghost, we beseech thee, obtain by thy intercession, that this most sweet Comforter, whom thy beloved Son sent down upon his apostles, filling them thereby with spiritual joy, may teach us in this world the true way of salvation, and make us walk in the paths of virtue and good works. Amen.

IV. *The Assumption of our Blessed Lady.*

LET us contemplate in this mystery, how the glorious Virgin, twelve years after the resurrection of her Son, passed out of this world unto him, and was by him assumed into heaven, accompanied by the holy Angels.

Our Father, &c. &c., *as before*.

V. The Lord, &c. R. And with, &c.

Let us pray.

O MOST prudent Virgin, who entering the heavenly palace, didst fill the holy angels with joy, and man with hope, vouchsafe to intercede for us at the hour of our death; that, free from the illusions and temptations of the devil, we may joyfully and securely

pass out of this temporal state, to enjoy the happiness of eternal life. Amen.

V. The Coronation of our Blessed Lady, and the Glory of all the Saints.

LET us contemplate in this mystery, how the glorious Virgin Mary was, with the great jubilee and exultation of the whole court of Heaven, and particular glory of all the saints, crowned by her Son with the brightest diadem of glory.

Our Father, &c. &c., *as before.*

V. The Lord, &c. R. And with, &c.

Let us pray.

O GLORIOUS Queen of all the heavenly citizens, we beseech thee, accept this Rosary, which, as a crown of roses, we offer at thy feet; and grant, most gracious Lady, that by thy intercession our souls may be inflamed with so ardent a desire of seeing thee so gloriously crowned, that it may never die in us, until it shall be changed into the happy fruition of thy blessed sight. Amen.

Salve Regina.

HAIL! holy Queen, Mother of Mercy; our Life, our Sweetness, and our Hope; to thee do we cry, poor banished children of Eve; to thee do we send up our sighs, weeping and mourning in this valley of tears; turn, then, O most gracious advocate, thine eyes of mercy towards us, and after this our exile, show unto us the blessed fruit of thy

womb, Jesus. O clement! O pious! O sweet Virgin Mary!

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us pray.

O God, whose only begotten Son, by his life, death, and resurrection, has purchased for us the rewards of eternal life; grant, we beseech thee, that meditating upon these mysteries in the most holy Rosary of the blessed Virgin Mary, we may imitate what they contain, and receive what they promise. Through the same Christ our Lord Amen.

Let us pray.

HEAR, O merciful God, the prayers of thy poor servants, that we, who meet together in the society of the most holy Rosary of the blessed Virgin Mother of God, may, through her intercession, be delivered by thee from the dangers that continually hang over us. Through Jesus Christ our Lord. Amen.

PRAYER OF ST. BERNARD.

REMEMBER, O most Holy Virgin Mary! that no one ever had recourse to thy protection, implored thy help, or sought thy mediation, without obtaining relief. Confiding, therefore, in thy goodness, behold me, a penitent sinner sighing out my sins

before thee, beseeching thee to adopt me for thy son, and to take upon thee the care of my eternal salvation.

Despise not, O Mother of Jesus, the petition of thine humble client, but hear and grant my prayer. Amen.

AN UNIVERSAL PRAYER

FOR ALL THINGS NECESSARY TO SALVATION.

O MY God, I believe in thee, do thou strengthen my faith. All my hopes are in thee, do thou secure them. I love thee with my whole heart, teach me to love thee daily more and more. I am sorry that I have offended thee, do thou increase my sorrow.

I adore thee as my first beginning. I aspire after thee as my last end. I give thee thanks as my constant Benefactor—I call upon thee as my sovereign Protector.

Vouchsafe, O my God, to conduct me by thy wisdom, to restrain me by thy justice, to comfort me by thy mercy, to defend me by thy power.

To thee I desire to consecrate all my thoughts, words, actions, and sufferings; that henceforward I may think of thee, speak of thee, willingly refer all my actions to thy greater glory, and suffer willingly whatever thou shalt appoint.

Lord, I desire that in all things thy will may be done, because it is thy will. and in the manner thou willest.

I beg of thee to enlighten my understanding, to inflame my will, to purify my body, and to sanctify my soul.

Give me strength, O my God, to expiate my offences, to overcome my temptations, to subdue my passions, and to acquire the virtues proper for my state.

Fill my heart with a tender affection for thy goodness, a hatred for my faults, a love for my neighbour, and a contempt of the world.

Let me always remember to be submissive to my superiors, condescending to my inferiors, faithful to my friends, and charitable to my enemies.

Assist me to overcome sensuality by mortification, avarice by alms-deeds, anger by meekness, and tepidity by devotion.

O my God, make me prudent in my undertakings, courageous in dangers, patient in afflictions, and humble in prosperity.

Grant that I may be ever attentive at my prayers, temperate at my meals, diligent in my employments, and constant in my good resolutions.

Let my conscience be ever upright and pure, my exterior modest, my conversation edifying, and my comportment regular.

Assist me that I may continually labour to overcome nature, to correspond with thy grace, to keep thy commandments, and to work out my salvation.

Discover to me, O my God, the nothingness of this world, the greatness of heaven,

44 THE SEVEN PENITENTIAL PSALMS.

the shortness of time, and the length of eternity.

Grant that I may prepare for death, that I may fear thy judgments, that I may escape hell, and in the end obtain heaven, through the merits of our Lord Jesus Christ. Amen.

THE SEVEN PENITENTIAL PSALMS.

Proper to be recited on Fasting Days, and other penitential times.

Anthem. Remember not, O Lord, our offences, nor those of our parents, and take not revenge on our sins.

PSALM vi. *Domine in ne furore.*

O LORD, rebuke me not in thine indignation, nor chastise me in thy wrath.

Have mercy on me, O Lord, for I am weak: heal me, O Lord, for my bones are troubled.

And my soul is troubled exceedingly: but thou, O Lord, how long?

Turn to me, O Lord, and deliver my soul; O save me for thy mercy's sake.

For there is no one in death that is mindful of thee: and who shall confess to thee in hell?

I have laboured in my groanings; every night I will wash my bed, I will water my couch with my tears.

Mine eye is troubled through indignation; I have grown old amongst all mine enemies.

Depart from me, all ye workers of iniquity:

for the Lord hath heard the voice of my weeping.

The Lord hath heard my supplication; the Lord hath received my prayer.

Let all mine enemies be ashamed, and be very much troubled: let them be turned back and be ashamed very speedily. Glory, &c.

PSALM xxxi. *Beati quorum.*

BLESSED are they whose iniquities are forgiven, and whose sins are covered.

Blessed is the man, to whom the Lord hath not imputed sin, and in whose spirit there is no guile.

Because I was silent, my bones grew old, whilst I cried out all the day long.

For day and night thy hand was heavy upon me: I am turned in mine anguish, whilst the thorn is fastened.

I have acknowledged my sin to thee; and mine injustice I have not concealed.

I said, I will confess against myself, mine injustice to the Lord: and thou hast forgiven the wickedness of my sin.

For this shall every one that is holy pray to thee, in a seasonable time.

And yet in a flood of many waters, they shall not come nigh unto him.

Thou art my refuge from the trouble which hath encompassed me; my joy, deliver me from them that surround me.

I will give thee understanding, and I will instruct thee in this way in which thou shalt go: I will fix mine eyes upon thee.

46 THE SEVEN PENITENTIAL PSALMS.

Do not become like the horse and the mule, which have no understanding.

With bit and bridle bind fast their jaws, who come not near unto thee.

Many are the scourges of the sinner, but mercy shall encompass him that hopeth in the Lord.

Be glad in the Lord, and rejoice, ye just, and glory, all ye right of heart. Glory, &c.

PSALM xxxvii. *Domine ne in furore.*

REBUKE me not, O Lord, in thine indignation : nor chastise me in thy wrath.

For thine arrows are fastened in me, and thy hand hath been strong upon me.

There is no health in my flesh, because of thy wrath : there is no peace for my bones, because of my sins.

For mine iniquities are gone over my head : and as a heavy burden, are become heavy upon me.

My sores are putrefied and corrupted, because of my foolishness.

I am become miserable, and am bowed down even to the end : I walked sorrowful all the day long.

For my loins are filled with illusions : and there is no health in my flesh.

I am afflicted and humbled exceedingly : I roared with the groaning of my heart.

Lord, all my desire is before thee : and my groaning is not hidden from thee.

My heart is troubled, my strength hath left me : and the light of mine eyes itself is not with me.

My friends and my neighbours have drawn near, and stood against me.

And they that were near me, stood afar off : and they that sought my soul, used violence.

And they that sought evils to me, spoke vain things : and studied deceits all the day long.

But I, as a deaf man, heard not : and *was* as a dumb man, not opening his mouth.

And I became as a man that heareth not ; and that hath no reproofs in his mouth.

For in thee, O Lord, have I hoped : thou wilt hear me, O Lord my God.

For I said, lest at any time mine enemies rejoice over me : and whilst my feet are moved, they speak great things against me.

For I am ready for scourges : and my sorrow is continually before me.

For I will declare mine iniquity : and I will think of my sin.

But mine enemies live, and are stronger than I : and they that hate me wrongfully are multiplied.

They that render evil for good, have detracted me, because I followed goodness.

Forsake me not, O Lord, my God : do not thou depart from me.

Attend unto my help, O Lord, the God of my salvation. Glory, &c.

PSALM l. *Miserere.*

HAVE mercy on me, O God, according to thy great mercy.

48 THE SEVEN PENITENTIAL PSALMS.

And according to the multitude of thy tender mercies, blot out my iniquity.

Wash me yet more from mine iniquity: and cleanse me from my sin.

For I know mine iniquity: and my sin is always before me.

To thee only have I sinned and have done evil before thee: that thou mayest be justified in thy words, and mayest overcome when thou art judged.

For behold I was conceived in iniquities: and in sins did my mother conceive me.

For behold thou hast loved truth: the uncertain and hidden things of thy wisdom thou hast made manifest to me.

Thou shalt sprinkle me with hyssop, and I shall be cleansed: thou shalt wash me, and I shall be made whiter than snow.

To my hearing thou shalt give joy and gladness: and the bones that have been humbled shall rejoice.

Turn away thy face from my sins, and blot out mine iniquities.

Create a clean heart in me O God: and renew a right spirit within my bowels.

Cast me not away from thy face: and take not thy Holy Spirit from me.

Restore unto me the joy of thy salvation, and strengthen me with a perfect spirit.

I will teach the unjust thy ways: and the wicked shall be converted to thee.

Deliver me from blood, O God, thou God of my salvation, and my tongue shall extol thy justice.

O Lord, thou wilt open my lips; and my mouth shall declare thy praise.

For if thou hadst desired sacrifice, I would indeed have given it; with burnt-offerings thou wilt not be delighted.

A sacrifice to God is an afflicted spirit; a contrite and humble heart, O God, thou wilt not despise.

Deal favourably, O Lord, in thy good will with Sion, that the walls of Jerusalem may be built up.

Then shalt thou accept the sacrifice of justice, oblations, and whole burnt-offerings; then shall they lay calves upon thine altar Glory, &c.

PSALM ci. *Domine exaudi.*

HEAR, O Lord, my prayer, and let my cry come to thee.

Turn not away thy face from me; in the day when I am in trouble, incline thine ear to me.

In what day soever I shall call upon thee, hear me speedily.

For my days are vanished like smoke; and my bones are grown dry like fuel for the fire.

I am smitten as grass, and my heart is withered, because I forgot to eat my bread.

Through the voice of my groaning, my bones have cleaved to my flesh.

I am become like a pelican of the wilderness; I am like a night raven in the house.

I have watched, and am become as a sparrow all alone on the house-top.

All the day long mine enemies reproached me; and they that praised me did swear against me.

For I did eat ashes like bread, and mingled my drink with weeping.

Because of thine anger and indignation; for having lifted me up thou hast thrown me down.

My days have declined like a shadow, and I am withered like grass.

But thou, O Lord, endurest for ever; and thy memorial to all generations.

Thou shalt arise and have mercy on Sion; for it is time to have mercy on it, for the time is come.

For the stones thereof have pleased thy servants, and they shall have pity on the earth thereof.

And the Gentiles shall fear thy name, O Lord, and all the kings of the earth thy glory.

For the Lord hath built up Sion; and he shall be seen in his glory.

He hath had regard to the prayer of the humble; and he hath not despised their petition.

Let these things be written unto another generation; and the people that shall be created shall praise the Lord.

Because he hath looked forth from his high sanctuary; from heaven the Lord hath looked upon the earth.

That he might hear the groans of them

that are in fetters; that he might release the children of the slain.

That they may declare the name of the Lord in Sion, and his praise in Jerusalem.

When the people assembled together, and kings, to serve the Lord.

He answered them in the way of his strength; Declare unto me the fewness of my days.

Call me not away in the midst of my days: thy years are unto generation and generation.

In the beginning, O Lord, thou foundedst the earth: and the heavens are the works of thy hands.

They shall perish, but thou remainest: and all of them shall grow old like a garment.

And as a vesture thou shalt change them, and they shall be changed: but thou art always the self same, and thy years shall not fail.

The children of thy servants shall continue, and their seed shall be directed for ever. Glory, &c.

PSALM CXXIX. *De profundis.*

OUT of the depths I have cried to thee, O Lord; Lord, hear my voice.

Let thine ears be attentive to the voice of my supplication.

If thou, O Lord, wilt mark iniquities; Lord, who shall stand it?

For with thee there is merciful forgiveness;
and by reason of thy law I have waited for
thee, O Lord.

My soul hath relied on his word; my soul
hath hoped in the Lord.

From the morning watch even until night,
let Israel hope in the Lord.

Because with the Lord there is mercy, and
with him plentiful redemption.

And he shall redeem Israel from all his
iniquities. Glory, &c.

PSALM cxlii. *Domine exaudi.*

HEAR, O Lord, my prayer; give ear to my
supplication in thy truth: hear me in
thy justice.

And enter not into judgment with thy
servant: for in thy sight no man living shall
be justified.

For the enemy hath persecuted my soul,
he hath brought down my life to the earth.

He hath made me to dwell in darkness,
as those that have been dead of old: and
my spirit is in anguish within me, my heart
within me is troubled.

I remembered the days of old, I meditated
on all thy works: I mused upon the works
of thy hands.

I stretched forth my hands to thee: my
soul is as earth without water unto thee.

Hear me speedily, O Lord: my spirit hath
fainted away.

Turn not away thy face from me, lest I
be like unto them that go down into the pit.

Cause me to hear thy mercy in the morning, for in thee have I hoped.

Make the way known to me wherein I should walk : for I have lifted up my soul to thee.

Deliver me from mine enemies, O Lord ; to thee have I fled : teach me to do thy will, for thou art my God.

Thy good Spirit shall lead me into the right land : for thy name's sake, O Lord, thou wilt quicken me in thy justice.

Thou wilt bring my soul out of trouble ; and in thy mercy thou wilt destroy mine enemies.

And thou wilt cut off all them that afflict my soul : for I am thy servant. Glory, &c.

Anthem. Remember not, O Lord, our offences, nor those of our parents ; and take not revenge of our sins.

THE LITANY OF THE SAINTS.

REMEMBER not, O Lord, our offences, nor those of our parents, and take not revenge of our sins.

Lord, have mercy on us.

Lord, have mercy on us.

Christ, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

God the Father of heaven, *Have mercy on us.*

God the Son, Redeemer of the world, *Have mercy on us.*

God the Holy Ghost, *Have mercy on us.*

Holy Trinity, one God, *Have mercy on us.*

Holy Mary, *Pray for us.*

Holy Mother of God,

Holy Virgin of virgins,

St. Michael,

St. Gabriel,

St. Raphael,

All ye holy angels and archangels,

All ye holy orders of blessed spirits,

St. John Baptist,

St. Joseph,

All ye holy patriarchs and prophets,

St. Peter, St. Bartholomew,

St. Paul, St. Matthew,

St. Andrew, St. Simon,

St. James, St. Thaddeus,

St. John, St. Matthias,

St. Thomas, St. Barnabas,

St. James, St. Luke,

St. Philip, St. Mark,

All ye holy apostles and evangelists,

All ye holy disciples of our Lord,

All ye holy innocents,

St. Stephen,

St. Laurence,

St. Vincent,

SS. Fabian and Sebastian,

SS. John and Paul,

SS. Cosmas and Damian,

SS. Gervase and Protase,

Pray for us.

<p> All ye holy martyrs, St. Silvester, St. Gregory, St. Ambrose, St. Augustin, St. Jerom, St. Martin, St. Nicholas, All ye holy bishops and confessors, All ye holy doctors, St. Antony, St. Benedict, St. Bernard, St. Dominic. St. Francis, All ye holy priests and levites, All ye holy monks and hermits, St. Mary Magdalen, St. Agatha, St. Lucy, St. Agnes, St. Cecily, St. Catharine, St. Anastasia, All ye holy virgins and widows, All ye men and women, saints of God, </p>	<p style="writing-mode: vertical-rl; transform: rotate(180deg);">Pray for us.</p>
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Make intercession for us.
Be merciful to us. *Spare us, O Lord.*
Be merciful to us. *Graciously hear us, O Lord.*
From all evil, *O Lord deliver us.*
From all sin, *O Lord, deliver us.*
From thy wrath, *O Lord, deliver us.*
From sudden and unprovided death, *O Lord, deliver us.*

From the deceits of the devil,
 From anger, hatred, and all ill-will,
 From the spirit of fornication,
 From lightning and tempest,
 From everlasting death,
 Through the mystery of thy holy incarnation,
 Through thy coming,
 Through thy nativity,
 Through thy baptism and holy fasting,
 Through thy cross and passion,
 Through thy death and burial,
 Through thy holy resurrection,
 Through thine admirable ascension,
 Through the coming of the Holy Ghost,
 the Comforter,

In the day of judgment,

We sinners, *do beseech thee, hear us.*

That thou spare us,

That thou pardon us,

That thou vouchsafe to bring us to true penance,

That thou vouchsafe to govern and preserve thy holy Church,

That thou vouchsafe to preserve our apostolic prelate, and all ecclesiastical orders in holy religion,

That thou vouchsafe to humble the enemies of thy holy Church,

That thou vouchsafe to give peace and true concord to Christian kings and princes,

That thou vouchsafe to give peace and unity to all Christian people,

O Lord, deliver us.

We beseech thee, hear us.

That thou vouchsafe to confirm and
 preserve us in thy holy service,
 That thou lift up our minds to heavenly
 desires,
 That thou render eternal good things to
 all our benefactors,
 That thou deliver our souls, and those
 of our brethren, relations, and bene-
 factors, from eternal damnation,
 That thou vouchsafe to give and preserve
 the fruits of the earth,
 That thou vouchsafe to give eternal rest
 to all the faithful departed,
 That thou vouchsafe graciously to hear us
 Son of God,

We beseech thee, hear us.

Lamb of God, who takest away the sins
 of the world. *Spare us, O Lord.*

Lamb of God, who takest away the sins
 of the world. *Graciously hear us, O Lord.*

Lamb of God, who takest away the sins
 of the world. *Have mercy on us.*

Christ, hear us. *Christ graciously hear us.*

Lord, have mercy on us. *Christ have mercy
 on us.*

Lord, have mercy on us. Our Father, &c.
 V. And lead us not into temptation.

R. But deliver us from evil. Amen.

PSALM lxi.

O GOD, come to my assistance: O Lord,
 make haste to help me.

Let them be confounded and ashamed
 that seek my soul.

Let them be turned backward, and blush
 for shame, that desire evils to me.

Let them be presently turned away, blushing for shame, that say to me, 'Tis well, 'tis well.

Let all that seek thee rejoice, and be glad in thee: and let such as love thy salvation say always, The Lord be magnified.

But I am needy and poor: O God, help me.

Thou art my helper and my deliverer: O Lord, make no long delay. Glory be, &c.

V. Save thy servants,

R. 'Trusting in thee, O my God.

V. Be unto us, O Lord, a tower of strength,

R. Against the face of the enemy.

V. Let not the enemy have advantage over us.

R. Nor the son of iniquity have power to hurt us.

V. O Lord, deal not with us according to our sins.

R. Nor reward us according to our iniquities.

V. Let us pray for our chief bishop N.

R. The Lord preserve him, and give him life, and make him blessed upon the earth, and deliver him not up to the will of his enemies.

V. Let us pray for our benefactors.

R. Vouchsafe, O Lord, for thy name's sake, to reward with eternal life all them that have done us good.

V. Let us pray for the faithful departed:

R. Eternal rest give to them, O Lord; and let perpetual light shine upon them.

V. May they rest in peace. R. Amen.

V. For our absent brethren.

R. O my God, save thy servants trusting in thee.

V. Send them help, O Lord, from the sanctuary.

R. And defend them out of Sion.

V. O Lord, hear my prayer.

R. And let my cry come to thee.

Let us pray.

O GOD, whose property is always to have mercy, and to spare, receive our petition: that we and all thy servants who are bound by the chain of sins, may, by the compassion of thy goodness, mercifully be absolved.

HEAR, we beseech thee, O Lord, the prayers of the suppliants, and pardon the sins of them that confess to thee; that, in thy bounty, thou mayest give us pardon and peace.

OUT of thy clemency, O Lord, show thine unspeakable mercy to us, that so thou mayest both acquit us of our sins, and deliver us from the punishments which we deserve for them.

O GOD, who by sin art offended, and by penance pacified, mercifully regard the prayers of thy people making supplication to thee, and turn away the scourges of thine anger which we deserve for our sins.

O ALMIGHTY and eternal God, have mercy on thy servant N. our chief bishop, and direct him according to thy clemency, in the way of everlasting salvation; that, by thy grace, he may desire those things that

are agreeable to thee and perform **them** with all his strength.

O God, from whom are holy desires, **right** counsels, and just works, give to thy servants that peace which the world cannot give; that both our hearts may be disposed to keep thy commandments, and the fear of enemies being removed, the times, by thy protection, may be peaceable.

INFLAME, O Lord, our reins and heart with the fire of thy holy Spirit, that we may serve thee with a chaste body, and please thee with a clean heart.

O God, the Creator and Redeemer of all the faithful, give to the souls of thy servants departed, the remission of all their sins; that, through pious supplications, they may obtain the pardon which they have always desired.

PREVENT, we beseech thee, O Lord, our actions by thy holy inspirations, and carry them on by thy gracious assistance; that every prayer and work of ours may begin always from thee, and by thee be happily ended.

O ALMIGHTY and eternal God, who hast dominion over the living and the dead, and art merciful to all, who thou foreknowest shall be thine by faith and good works: we humbly beseech thee, that they, for whom we have determined to offer up our prayers, whether this present world still detain them in the flesh, or the world to come hath already received them out of their bodies,

may, by the clemency of thy goodness, (all thy saints interceding for them,) obtain pardon and full remission of all their sins, through our Lord Jesus Christ thy Son, who with thee and the Holy Ghost, liveth and reigneth, God, world without end. Amen.

V. O Lord, hear my prayer.

R. And let my cry come to thee.

V. May the Almighty and merciful Lord graciously hear us. R. Amen.

V. And may the souls of the faithful, through the mercy of God, rest in peace.

R. Amen.

SATISFACTION.

JESUS CHRIST died upon the cross for our sins, and offered to his Eternal Father a full and superabundant satisfaction for them. *Jesus is the propitiation for our sins; and not for ours only, but also for those of the whole world.* 1 John ii. 3. When the Almighty Father, in consideration of his Son's bitter death, forgives our sins, and the eternal punishment due to them, in the holy Sacrament of Penance, the order of his justice requires, that some temporal punishment should be undergone by the penitent sinner. This debt of temporal punishment may, however, be redeemed by penitential works, such as alms-deeds, prayer and fasting, and by bearing with patience and resignation the miseries and afflictions with which divine providence may please to visit us in this valley of tears. Hence, before the penitent sinner is absolved from his sins, some *penance*, or penitential works, such as those just mentioned, are imposed upon him by the minister of God; the performance of which is called *Satisfaction*, and forms the third part of the Sacrament of Penance. The sincere penitent will therefore be careful to perform this penance in due time, and in a truly penitential spirit. He will go frequently with a contrite and humble heart to the foot of the cross of his Redeemer, there to bewail his past offences, and will use every means in his power to offer to God a more abundant satisfaction. He will gladly avail himself of that merciful appointment of the Almighty, who,

like a tender and indulgent parent, in condescension to our weakness, and in consideration of the superabundant satisfaction made for our sins, by his beloved Son, Jesus Christ, our Redeemer, has granted to his church the power of releasing his faithful children from the debt of temporal punishment due to sin. He will consequently be anxious to comply with the conditions requisite for gaining an indulgence, which signifies *a releasing from the temporal punishment, which often remains due to sin, after its guilt has been remitted by the Sacrament of Penance.* To enable the penitent to obtain an Indulgence, the church exhorts him at stated times, to the practice of certain religious and pious exercises, promising on the faithful performance of them, to exercise in his behalf the power granted by Jesus Christ to her in the person of her chief Pastor, Saint Peter, when giving him the keys of the kingdom of heaven, he at the same time gave him power to loose the faithful from whatever might hinder their entrance into heaven. By approaching therefore worthily to the Sacraments of Penance and the holy Eucharist, at the time of an Indulgence, the penitent will not only receive the graces and blessings which he would derive at other times from these holy institutions, but if he faithfully comply with all the conditions of the indulgence, he will obtain, according to the fervour of his dispositions, the remission of the whole, or part of the debt of punishment due to God, for the sins of which he has repented.

Indulgences are of two kinds: 1. A Plenary Indulgence, which, when duly gained is a full and entire remission of all the temporal punishment due to sin. The eight Indulgences granted to the Catholics of England, at the principal festivals of the year, are Plenary Indulgences. A Jubilee is also a Plenary Indulgence, occasionally granted by the Pope to the whole church, in the most ample manner, and with the greatest solemnity.

2. A partial or limited Indulgence, as of ten years, or a hundred days, &c., remits as much of the temporal punishment, as would have been remitted by ten years, or a hundred days, &c., of the canonical penances formerly imposed on public penitents.

The Times of the Plenary Indulgences for all the Faithful throughout England.

- I. From Christmas-day till the Epiphany inclusively.
- II. From the first Sunday in Lent till the second Sunday inclusively.
- III. From Palm Sunday to Low Sunday inclusively.

IV. From Whitsunday till the end of the Octave of Corpus Christi.

V. On the feast of St. Peter and St. Paul, and during the Octave.

VI. From the Sunday preceding the feast of the Assumption of the Blessed Virgin Mary till the 22nd day of August inclusively. If the festival fall on a Sunday, it begins on that day.

VII. From the Sunday preceding the feast of St. Michael till the Sunday following inclusively. If the festival fall on a Sunday, it begins on that day.

VIII. From the Sunday preceding the feast of All Saints till the 8th day of November inclusively. If the festival fall on a Sunday, it begins on that day.

These are the Seasons of the Plenary Indulgences granted to the Catholics of England, and assigned in the year 1810, by the Right Rev. Vicars Apostolic to the following conditions :

For Christmas, Easter, Assumption, and Michaelmas.

1. To confess their sins with a sincere repentance, to a priest approved of by the bishop.

2. Devoutly and worthily to receive the Holy Communion.

3. To visit some chapel or oratory where mass is celebrated, and there offer up their prayers for the peace and welfare of God's Church.

4. That they be in a disposition, if their circumstances will allow it, to assist the poor with alms in proportion to their abilities; or to frequent catechism and sermons; or to visit and comfort the sick, and such as are near their end, if they have the opportunity.

It is not required for the gaining of these four indulgences, that these works of mercy, corporal or spiritual, or the assisting at catechism or sermons, be done on the same day with the Communion; but only that persons be then in a disposition or readiness of mind to do these things, or some of them at least, when opportunity shall offer.

For Lent, Whitsuntide, and All Saints.

1. To confess their sins with a sincere repentance to a priest approved of by the bishop.

2. Devoutly and worthily to receive the Holy Communion.

3. If their condition will allow it, to give some alms to the poor either on the eve or the day of their Communion.

4. On the day of their Communion to offer up some prayers to God for the whole state of the Catholic Church throughout

the world, for the bringing in of all straying souls to the fold of Christendom, and for the blessing of God upon this nation.

For St. Peter and St. Paul.

1. To confess their sins with a sincere repentance to a priest approved of by the bishop.

2. Devoutly and worthily to receive the holy Communion.

3. For some space of time, on the day of their Communion to pray to God, with a sincere heart, for the conversion of heretics, and for the free propagation of the holy faith.

An Indulgence, therefore, so far from withdrawing sinners from the practice of good works, serves powerfully to excite them to increased fervour in their performance. For it is required of them, to apply for the proffered remission of temporal punishment in the spirit of sincere Contrition, with devout and fervent prayer, through the merits of our divine Redeemer, assured that if the debt be not graciously remitted in this life, it will remain to be paid to the last farthing in the life to come.

Thus we believe that the power of granting Indulgences has been left to the Church by the mercy and wisdom of her divine Founder, and that the use of them is highly beneficial to the Faithful.

DEVOTIONS

PROPER FOR THE TIME OF JUBILEES, OR OTHER INDULGENCES.

The following prayer was first published upon occasion of the Jubilee in 1751; and may be proper for any other time of indulgence. It may be proper to be said on the day of communion, as it is directed for the usual intentions, for which the faithful ought to offer up their prayers in order to gain the indulgence.

Prayer for the whole state of Christ's Church upon Earth, and all the intentions of the Indulgence.

O ETERNAL Father of our Lord Jesus Christ, Creator of all things, visible and invisible, Source of all our good; infinitely good in thyself, and infinitely gracious, bountiful, and good to us; behold we, thy poor servants, the work of thy hands, re-

deemed by the blood of thine only Son, come in answer to his summons by his vicegerent, to present ourselves, as humble petitioners, before the throne of thy mercy. We come in communion with all thy church in heaven, hoping to be assisted by their prayers and merits; and with Jesus Christ at our head, our High-Priest and Mediator, in whose precious blood we put all our trust.

We prostrate ourselves here before thee, and most humbly beseech thee to sanctify thy own most holy name, by sanctifying and exalting thy holy Catholic Church throughout the whole world. O eternal King, who hast sent thine only Son down from thy throne above into this earth of ours, to establish a kingdom here amongst us, from whence we might hereafter be translated to thy eternal kingdom; look down we beseech thee, upon this kingdom of thy Son, and propagate it through all nations, and through all hearts. Sanctify it in all truth; maintain it in peace, unity, and holiness. Give to it saints for its rulers, its chief pastor, and all its other prelates; enlighten them with all heavenly wisdom, make them all men according to thy own heart. Give thy grace and blessing to all the clergy; and send amongst them that heavenly fire, which thy Son came to cast on the earth, and which he so earnestly desired should be enkindled. Assist and protect all apostolic Missionaries, that they may zealously and effectually promote thy glory, and the

salvation of souls redeemed by the blood of thy Son. Sanctify all religious men and women of all orders; give them the grace to serve thee with all perfection, according to the spirit of their institute, and to shine like lights to the rest of the faithful.

Have mercy on all Christian princes; grant them those lights and graces, that are necessary for the perfect discharge of their duty to thee and to their subjects; that they may be true servants to thee, the King of kings, true fathers to their people, and nursing fathers to thy church. Have mercy on all magistrates and men in power; that they may all fear thee, love thee, and serve thee; and ever remember that they are thy deputies, and ministers of thy justice. Have mercy on all thy people throughout the world: and give thy blessing to thine inheritance; remember thy congregation, which thou hast possessed from the beginning; and give that grace to all thy children here upon earth, that they may do thy holy will in all things, even as the blessed do in heaven.

Extend thy mercy also to all poor infidels, who sit in darkness and in the shadow of death: to all those nations that know not thee, and that have not yet received the faith and law of thy Son their Saviour; to all Pagans, Mahometans, and Jews. Remember, O Lord, that all these poor souls are made after thine own image and likeness, and redeemed by the blood of thy Son. Oh!

let not satan any longer exercise his tyranny over these thy creatures, to the great dishonour of thy name. Let not the precious blood of thy Son be shed for them in vain. Send among them zealous preachers and apostolic labourers, endued with the like graces and gifts as thine apostles were, and bless them with the like success, for the glory of thy name: that all these poor souls may be brought to know thee, love thee, and serve thee, here in thy church, and bless thee hereafter for all eternity.

Look down also with an eye of pity and compassion on all those deluded souls, who under the name of Christians, have gone away from the paths of truth and unity, and from the one fold of the one Shepherd, thine only Son Jesus Christ, into the by-paths of error and schism. O! bring them back to thee and to thy church. Dispel their darkness by thy heavenly light, take off the veil from before their eyes, with which the common enemy hath blindfolded them: let them see how they have been misled by misapprehensions and misrepresentations. Remove the prejudices of their education: take away from them the spirit of obstinacy, pride, and self-conceit. Give them an humble and a docile heart. Give them a strong desire of finding out thy truth, and a strong grace to enable them to embrace it, in spite of all the opposition of the world, the flesh, and the devil. For why should these poor souls perish, for which Christ

died? Why should satan any longer possess these souls, which by their baptism, were dedicated to thee, to be thine eternal temple?

O Father of lights, and God of all truth, purge the whole world from all errors, abuses, corruptions and vices. Beat down the standard of satan, and set up everywhere the standard of Christ. Abolish the reign of sin, and establish the kingdom of grace in all hearts. Let humility triumph over pride and ambition; charity over hatred, envy over malice; purity and temperance over lust and excess; meekness over passion; and disinterestedness and poverty of spirit over covetousness and love of this perishable world. Let the gospel of Jesus Christ, both in its belief and practice, prevail throughout all the universe

Grant to us thy peace, O Lord, in the days of our mortality, even that peace which thy Son bequeathed as a legacy to his disciples: a perpetual peace with thee, a perpetual peace with one another, and a perpetual peace within themselves. Grant that all Christian princes and states may love, cherish, and maintain an inviolable peace among themselves. Give them a right sense of the dreadful evils that attend on wars. Give them an everlasting horror of all that bloodshed, of the devastation and ruin of so many territories, of the innumerable sacrileges, and the eternal loss of so many thousand souls, which are the dismal consequences of war. Turn their hearts to

another kind of warfare, teach them to fight for a heavenly kingdom.

Remove, O Lord, thy wrath, which we have reason to apprehend actually hanging over our heads for our sins. Deliver all Christian people from the dreadful evil of mortal sin; make all sinners sensible of their misery; give them the grace of a sincere conversion to thee, and a truly penitential spirit, and discharge them from all their bonds. Preserve all Christendom, and in particular, this nation, from all the evils that threaten impenitent sinners, such as plagues, famines, earthquakes, fires, inundations, mortality of cattle, sudden and unprovided death, and thy many other judgments here, and eternal damnation hereafter. Comfort all that are under any affliction, sickness, or violence of pain; support all that are under temptation; reconcile all that are at variance; deliver all that are in slavery or captivity; defend all that are in danger; grant a relief to all in their respective necessities; give a happy passage to all that are in their agony. Grant thy blessing to our friends and benefactors, and to all those for whom we are particularly bound to pray; and have mercy on all our enemies. Give eternal rest to all the faithful departed; and bring us all to everlasting life, through Jesus Christ thy Son. Amen.

PREPARATION FOR CONFESSION.

Prayer to implore the Divine Assistance, in order to make a good Confession.

O ALMIGHTY and most merciful God, who hast made me out of nothing, and redeemed me by the precious blood of thy only Son; who hast, with so much patience, borne with me to this day, notwithstanding all my sins and ingratitude; ever calling after me to return to thee from the ways of vanity and iniquity, in which I have been quite wearied out in the pursuit of empty toys and mere shadows; seeking in vain to satisfy my thirst with muddy waters, and my hunger with husks of swine; behold, O most gracious Lord, I now sincerely desire to leave all these my evil ways, to forsake the region of death, where I have so long lost myself, and to return to thee, the Fountain of Life. I desire now to comply with thy holy institution of the sacrament of penance; I desire to confess my sins with all sincerity to thee, and to thy minister, and therefore will call myself to an account by a diligent examination of my conscience. But, O my God, how miserably shall I deceive myself, if thou assist me not in this great work by thy heavenly light! O remove then every veil that hides any of my sins from me, that I may see them all in their true colours, and may sincerely

detest them. O let me not any longer be imposed upon by the enemy, or by my own self-love, so as to hide myself from myself, or any way flatter myself in my sins.

But, O my good God, what will it avail me to know my sins, if thou dost not also give me a hearty sorrow and repentance for them ; without this my sins will be all upon me still, and I shall be still thy enemy, and a child of hell. Thou insisatest upon a change of heart, without which there can be no reconciliation with thee ; and this change of heart none but thou canst give. O give it me then, dear Lord, at this time. Give me a lively faith, and a firm hope in the passion of my Redeemer ; teach me to fear thee, and to love thee. Give me, for thy mercy's sake, a hearty sorrow for having offended so good a God. O give me a full and firm resolution for a new life for the future.

Grant me the grace also to make an entire and sincere confession of my sins, and to accept of the confusion of it, as a penance justly due to my transgressions. Let not the enemy, with all his artifices, prevail upon me to pass over anything through fear or shame ; rather let me die than consent to so great an evil. O grant that this confession at least may be good, and for the sake of Jesus Christ, thy Son, who died for me and for all sinners, assist me that I may go through every part of it with the same care and diligence, as I should be glad to do at the hour of my death.

O blessed Virgin, mother of my Redeemer, mirror of innocence and sanctity, and refuge of penitent sinners, intercede for me through the passion of thy Son, that I may have the grace to make a good confession. All you blessed angels and saints of God, pray for me, a poor miserable sinner, that I may now, for good and all, turn from my evil ways, that so henceforward my heart may be for ever united with yours in eternal love, and never more go astray from the Sovereign Good. Amen.

A Method of Examination of Conscience, for such as confess often.

HAVE you omitted morning or evening prayers, or neglected to make your daily examination of conscience? Have you prayed negligently, and with wilful distractions? Have you devoutly heard mass, and spent your time on Sundays and holidays in reading, praying, or other pious exercises; and taken care that those under your charge have done the like? Have you spoken irreverently of God and holy things? Have you taken his name in vain? Have you told untruths? Have you omitted your duty, through human respect, interest, compliance, &c.? Have you been zealous for God's honour, for justice, virtue and truth, and reproved such as act otherwise? Have you resigned your will to God in troubles, necessities, sickness, &c.? Have you faithfully resisted thoughts of infidelity, distrust, presump-

tion, &c.? Have you sinned by words, actions, looks, thoughts or desires, contrary to purity? Have you broken the fasts or abstinences ordained by the church, or caused others to do so? Have you eaten or drank to excess, or of anything that you knew would injure your health? Have you murmured at or been difficult to please in your diet; not reflecting that thousands want what you refuse or despise? Have you been slothful in rising in the morning, and thereby lost the best part of the day, and that peculiarly calculated for the discharge of spiritual duties?

Have you been obstinate in following your own will, or in defending your own opinion in things either indifferent, dangerous, or scandalous? Have you taken pleasure in hearing yourself praised, or yielding to thoughts of pride or vanity? Have you been guilty of sloth, or indulged yourself in overmuch ease? Have you spent too much time in play, or useless employments, and thereby omitted, or put off your devotions to unseasonable times?

Have you wilfully neglected performing your penance, and did you, after your last communion, spend sufficient time in prayer, and in devoutly entertaining your divine guest?

Have you disobeyed your superiors, murmured against their commands, or spoken of them contemptuously? Have you been guilty of obstinacy? Have you disobeyed

your parents? Have you been deficient in the love, respect, deference, tenderness, and gratitude, so justly due to parents, and have you omitted to pray for them? Have you been troubled, peevish, or impatient, when told of your faults, and not corrected them? Have you scorned the good advice of others? Have you been guilty of injurious words towards any one, or did you refuse to apologise; or forgive? Have you lessened your neighbours' reputation by any sort of detraction or spread any report, true or false, that exposed him to contempt, or made him undervalued? Have you deliberately entertained feelings of dislike towards any one, or attributed their actions to unworthy motives? Have you given any one pain by unkind or cutting remarks? Have you, by carrying stories backward and forward, created discord or misunderstanding between neighbours? Have you been forward or rude towards any one in your carriage, speech, or conversation? or taken pleasure to vex, mortify, or provoke them to swear, curse, or anyways offend God? Have you mocked or reproached them for their corporal or spiritual imperfections? Have you been guilty of envy, or been jealous of others' good fortune? Have you been excessive in reprehending those under your care, or been wanting in giving them just reproof? Have you borne with their oversights and imperfections, and given them good counsel? Have you been

solicitous for such as are under your charge, and provided for their souls and bodies? Have you neglected to relieve the poor according to your ability, or treated them any ways unkindly or contemptuously? Have you committed theft? Have you by overreaching, cheating, unfairness, or in any other way injured any one in property? Have you done all in your power to make restitution, or compensation, to those whom you may have ever injured by word or deed?

If such as confess often fall into any of the more grievous sins, not here mentioned, their own memory will easily suggest them; since it is impossible for a tender soul to forget any mortal offence, which must of necessity afflict her.

Prayer for obtaining Contrition.

I HAVE now here before me, O Lord, a sad prospect of the manifold offences whereby I have displeased thy divine Majesty, and which I am assured will appear in judgment against me, if by repentance and a hearty sorrow, my soul be not prepared to receive thy pardon. But this sorrow and this repentance, O Lord, must be the free gift of thy mercy, without which all my endeavours will be in vain, and I shall be for ever miserable. Have pity therefore on me, O merciful Father, and pour forth into my heart thy grace, whereby I may sincerely repent of all my sins. Grant me true contrition, that I may bewail my base ingratitude, and grieve from my heart for hav-

ing offended so good a God. Permit me not to be deluded by a false sorrow, as I fear I have been too often, through my own weakness and neglect: but let it now be thy gift, descending from thee, the Father of lights, that so my repentance may be accompanied by an amendment and a change of life, that being thus acquitted from the guilt of my sins, I may once more be received into the number of thy servants. Amen.

Prayers before Confession.

HAVE pity on me, O God, and let me partake of the effects of thy great mercy. I here acknowledge and am sensible of the multitude and enormity of my sins. It is thou, O my God, perfidious creature as I am, whom I have offended; it is against thee that I have rebelled. To follow my pleasures and indulge my passions I have abandoned thee, and lost thy grace. I, whom thou hast created to thine own likeness, and redeemed by the blood of thy only Son, have, by my sins, made my soul resemble those monsters of ingratitude, the infernal spirits: like them, I have forfeited heaven, my blessed country, and deserved hell and damnation, which I shall never be able to escape, without the assistance of thy boundless mercy. The injury I have offered thee, O Lord, is so great, that it caused thy Son Jesus Christ, my Saviour, to suffer death. How then, O my God! how can I sufficiently deplore so great an evil! Who will give

water to my head, and a fountain of tears to my eyes, that I may incessantly deplore my misery and malice, and do penance for my sins?

I ACKNOWLEDGE my transgressions, O Lord! I feel that I am not worthy to appear in thy presence, or to call on that adorable name, which I deserve not to pronounce. I have offended thee more grievously than many who are now plunged in the eternal fire of hell. I have abused thy grace, trampled on thy blood, ungratefully turned thy benefits against thyself, and neglected opportunities of salvation, which will never return. Ah! if I had treated my fellow creatures with half the ingratitude I have shewn thee, my good God, I should despair of their forgiveness; but though most unworthy either to ask or obtain thy pardon, I do not despair of being once more received into thy grace and friendship. I know that I cannot trust too confidently in thy mercies; I know that my multiplied sins are few when contrasted with thy abundant merits, and that thou never canst reject an humble and contrite heart. I cast myself with all my sins and miseries, at the foot of thy cross, where no sinner was ever condemned, who implored thy pardon with humility and sorrow. I embrace thy feet with penitent Magdalene, and I ardently wish, that like her, I could love thee as much as I have offended. Ah! do not refuse me

that pardon, which I desire more ardently than any other blessing I could possibly enjoy. Take compassion on me, O my God and my Father! for to whom can I have recourse but to thee? Why were the best days of my life spent in exasperating my Creator? At least, may I now for ever forsake that sinful, useless course I have too long pursued; may sin always appear to me, as it now does, more dreadful than hell itself; and the least temptation to offend thee, more frightful than death. O, let every hour of my life henceforward increase my sorrow for all my offences, and strengthen my firm resolution, to prefer a thousand deaths, to the unspeakable misfortune of committing one deliberate sin.

Prayer after Confession.

O GOD of mercy, having now, through thy gracious goodness, disburdened my conscience of the guilt wherewith it was oppressed, and in the humblest manner I was able, discovered all the sins I could recollect, to thy minister, my ghostly father, I most humbly beseech thee to accept this confession, and forgive me all my trespasses, as well those I have forgotten as those I have remembered. Grant me grace, O Lord, to live more carefully hereafter, and to abstain from my former vices, which I utterly detest, firmly purposing never to be guilty of them any more. But especially, O most merciful and bountiful Saviour, enable me to withstand

those temptations with which I am most infested, and to avoid all occasions of offending thee for the future. If the just man fall seven times in the day, how much more reason have I to be jealous of myself, O Lord, and to fear that I shall not be steadfast in my resolutions, having, through my own frailty and vicious customs, increased the natural blindness, and weakness in which I was born. Yet, O Lord, I firmly purpose, through thy merciful assistance, never to consent to any mortal sin, from which I humbly beseech thee to preserve me whilst I live: and, as to my venial sins and imperfections, I resolve to strive against them, and hope, through thy goodness, at length to amend them. For this end grant me thy grace, sweet Jesus, diligently to examine my conscience every night; and each day, to offer thee the first fruits of all my actions, that the rest of it may be incessantly employed to thy glory. As to the penance enjoined me, I humbly crave thy assistance for the remembering and performing it as I ought; and that I may never forget my resolutions, or lay aside my endeavours of changing my life, till, at length, I become a true penitent, and put on the new man; that so, through the merits of thy blessed passion, I may here obtain the full pardon of my sins, and hereafter life everlasting. Grant this, O my Lord and Saviour Jesus Christ, who, with God the Father, and the Holy Ghost, livest and reignest, world without end Amen.

Meditate seriously upon the wonderful goodness and bounty of Jesus Christ, in the institution of the divine mystery of the blessed Eucharist.

Aspirations and Resolutions

O THE ineffable bounty and love of my dear Redeemer! O Jesus, my adorable Saviour! with what liberality and bounty dost thou give thyself to us in this sacred mystery of love and goodness, to be the nourishment of our souls! Excite in me, dearest Jesus, a vehement hunger and thirst after this divine food. Grant that I may receive thee with the most pure and chaste affections, with profound humility, and great purity of body and soul. May I thirst after thee, O Fountain of all sweetness! may my soul languish with love of thee, till I come happily to enjoy thee.

O my God! God of my life! God of my soul! and of all that I am and have, God of love! what shall I say? What return shall I, or can I make thee for so great a love as thou here shewest to so poor, miserable and unworthy a creature as I am? A thousand times ten thousand praises be given to thee, O thou only true life and happiness of my soul! for thy infinite goodness and bounty. O that I had the powers of all the blessed spirits of heaven, that I might in some measure praise and adore thee as I ought.

I will do the best I can, dear Lord, to be grateful to thee for this thy mercy and goodness by endeavouring to come to thee, O

Jesus, in this holy sacrament, with a firm faith and belief of thy true and real presence therein. I will venerate this sacred mystery of love, and take care never to be guilty of any irreverence towards it. I will have recourse to thee here as my comforter in all my distresses, my help in all dangers, my relief in all my necessities, and my protector against the assaults of the world, the flesh and the devil, I will receive thee, O sweet Saviour of my soul, as a pledge of my salvation. I adore thee here by faith, and I hope, one day, to enjoy thee in the clear vision of eternal bliss in heaven. Amen. Pater, Ave, Gloria Patri, &c.

Meditate upon the fruit of the Holy Sacrament, and consider those words of our blessed Saviour: "He that eateth my flesh and drinketh my blood, abideth in me, and I in him: and he that eateth me, the same shall also live by me." St. John vi.

Aspirations and Resolutions.

O JESUS, thou true and only life of my soul! thou hast said: *He that eateth me, shall live by me.* O much am I obliged to thee for this thy love and bounty! Ah! my dear Lord, I earnestly desire to receive thee in this divine mystery, that my soul may live in thee and by thee.

How should I be able, O thou strength and comfort of my soul! to support the labours and fatigues of this miserable life, were I not refreshed and nourished with this heavenly bread, this life-giving food? O how adorable are thy counsels, O Lord!

how strangely endearing are the ways of thy love!

I will praise thee, O my God, and will endeavour to be grateful to thee for this thy goodness. Thou requirest no other return, but that I should love thee. I will love thee, O my dearest Lord and my God! I will testify the sincerity of this my love, by my careful endeavours to please thee in all things. I will die rather than wilfully offend thee, or make an ill use of thy mercies to me. Thou art my God, and I will love and serve thee here, for I desire and hope to be happy with thee hereafter. Amen. Pater, Ave, Gloria, &c.

Let us meditate upon Jesus Christ in this sacred mystery as our Saviour. Let us devoutly contemplate him as our dear and adorable Redeemer.

Aspirations and Resolutions.

O THE boundless, excessive, and incomprehensible love of Jesus! O goodness beyond comparison! The Son of God to become man, to redeem and save man! O sweet Saviour of perishing mankind, with how much endearing love and tenderness dost thou continue this thy mercy to us in this sacred and adorable mystery! Thou art here truly present, thou daily renewest the memory of thy love, thou givest us all the rich treasures and merits of thy sacred passion, thy sacred body and blood, nay, thy whole self, to prove thyself to be truly a Saviour to us!

Burn, O my heart! burn and be inflamed

with the love of a Saviour, so kind, liberal, and beneficent. O my God, my Jesus, and my Redeemer! I desire to love thee and to be inseparably united to thee by love; and, because I do love thee, rather let me die a thousand deaths, than wilfully offend or displease thee. I will daily think of thee, daily praise and adore thee in this sacred mystery of love. Here will I remain fixed in the sweet contemplation of thee, my Saviour and Redeemer. Nothing shall draw me from thee. I bid adieu to the world and all creatures, all which are inconsiderable in comparison with thee, my Lord, my God, my All, and my portion for ever. Totally transform and change me into thyself, that I may live, not I, but thou in me, and I in thee. Amen, sweet Jesus, Amen.

Pater, Ave, Gloria Patri, &c.

Consider Jesus Christ, speaking of himself, saying: "I am the way, the truth, and the life." St. John vi.

Aspirations and Resolutions.

O DIVINE Jesus, I can have no reason to fear whilst thou art with me, my faithful safeguard and sure guide. I will adhere to thee, I will follow thee; and, O may I be daily more and more united to thee by love and desire. O my soul! how happy are we, thus to have Jesus Christ for our guide! Dearest Lord, thou art truly *the way, the truth, and the life*. Leave me not, then, to the guidance of my own ignorance and blindness; illuminate my soul with thy

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brightness. Dispel those gloomy mists wherewith I am surrounded, and shine upon me in a clear, bright day, that I may happily discern my way to thee. O thou true life and happiness of my soul! thou callest, thou invitest me to come to thee, and thou wilt communicate thyself to me, and in thee I shall possess all grace and happiness. What can I desire on earth but to receive and possess thee? what can I wish for, even in heaven, but to see and enjoy thee?

Pater, Ave, Gloria Patri, &c.

Meditate upon Jesus Christ in the blessed Eucharist as our true and only support, and strength, under the many difficulties and dangers, to which we are daily exposed in this world.

Aspirations and Resolutions.

O JESUS, eternal source of all good, the only strength and support of us poor, weak, and frail creatures! To thee I desire to have recourse, being sensible, O my God, of my extreme weakness and insufficiency. O bread of life! O divine nourishment! how shall I be able to pass through the barren and miserable desert of this wretched world, unless refreshed and strengthened by thee? Dearest Jesus! replenish my poor hungry soul with the bread of heaven; refresh my thirsty soul with the waters of life. That I may be thus strengthened, I will approach to thy holy altar, and devoutly receive thee. O my God, by whom I live, and without whom I die! O come, and commu-

nicate thyself to me. Thou invitest all to come to thee. Thou invitest the weak that they may become strong, and the strong, that they may not grow weak. Thou dost admit all christians to thy holy table, and strengthened by this divine food, we may live a life of grace here, and of glory hereafter. O marvellous bounty, O infinite goodness, and incomprehensible love! Ah, my God! my dear and adorable Saviour! O that my heart and soul were inflamed with a pure love of thee! May I die to the world, and all creatures, and live only in thee and for thee. To thee, therefore, to the foot of thy sacred altar, do I now humbly come, where, with the most profound humility, I will adore thee, offer up myself to thee, and consecrate my entire life to thy holy service; and by a worthy participation of thy sacred body and blood, be confirmed and strengthened in these my good purposes, to thy honour and glory, and the happiness of my soul. Amen, sweet Jesus, Amen.

Pater, Ave, Gloria, &c.

Meditate upon what Jesus Christ says of himself: "I am the bread of life. If any man eat of this bread, he shall live for ever." St. John vi.

Aspirations and Resolutions.

O JESUS, my God, my Life, and my All! I adore thee in this wonderful mystery of love and goodness. O how adorable are thy counsels, O Lord, how strangely endearing are the ways of thy love! Thou givest

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thyself to us in this holy sacrament, to be the food and life of our souls, that by thee we may live in thee. O my God! who can fathom the depth of thy wisdom? who can comprehend thy infinite bounty and goodness to us poor creatures? I am lost, my God, in the contemplation of this thy excessive charity. Being unable to comprehend it, I bow down and adore thee, and give thee infinite thanks and praise for it. May thy holy name be eternally magnified and glorified for the same. I will no longer fear death or any evil, for thou art with me, and I with thee. In thee I shall live—in thee, O my Jesus, I shall be eternally happy. Here thou givest me life; here thou givest strength; here thou healest all my sores, and fillest my soul with thy most sweet consolations.

How wretched and insupportable is this world and all it contains, without thee! How miserable must my life be here, if I do not live to love thee? O Love! O Life! O Source of all Good! come and communicate thyself to me; but, O do thou, by thy grace, prepare and make my soul a fit habitation for thee. Thou hast declared that thy delight is to be with the sons of men; O may it be always mine to be with thee! For this, my God, I will dispose and prepare myself in the best manner I can, and do thou supply what is wanting in me. I will approach thy holy altar with reverence and humility, with love and affection. I will love thee,

who hast loved me to such an excess. I will love thee, who art only worthy to be loved. I will die to the world and all creatures, that I may live to thee alone.

Pater, Ave, Gloria Patri, &c.

INSTRUCTIONS FOR HEARING MASS.

MAN has at all times been required to dedicate one day in seven in an especial manner to the worship of his Maker. Under the Jewish dispensation this was the Sabbath or seventh day of the week, but under the New Law the obligation has been transferred from the Sabbath to the Sunday. The Church of God has also, by virtue of the power given to her by Jesus Christ, appointed certain other days in the year to be kept holy; and, to the end that we may duly comply with these obligations, she earnestly exhorts all the faithful to assist at the whole of the public service, and commands their attendance at the adorable sacrifice of the altar, on all Sundays and Holydays. The Christian, who reflects that the object of these sacred ordinances is the attainment of eternal salvation, will need no other motive to attend to the short instructions contained in the three following sections, in the *first* of which he will be taught *what the Mass is, and for what ends it is offered*: in the *second* he will be instructed in the *public ceremonies* of the Church, chiefly as they relate to the holy sacrifice: and in the *third* he will find *devotions at Mass*.

What the Mass is, and for what ends it is to be offered.

1. From the beginning of the world the servants of God were always accustomed to offer *sacrifice* to him, by way of acknowledging his sovereignty, and paying their homage to him: and in all ancient religions, true or false, this worship of *sacrifice* was always looked upon as a most solemn act of religion, due to the deity that they worshipped.

2. In the law of nature, and in the law of Moses, there was a great variety of sacrifices; some bloody, in which the victim was slain, others unbloody: some were called *holocausts* or *whole burnt-offerings*, in which the whole host or victim was consumed in fire upon God's altar, for his *honour* and *glory*; others were called *sin-offerings*, which were offered for *sins*; others were offerings of *thanksgiving*; others, in fine, were *pacific* or *peace-offerings*, which were offered for

obtaining favours of God; the word *peace*, in the scripture style, signifying all manner of good and prosperity.

3. All these sacrifices of the law of nature, and of the law of *Moses*, were of themselves but *weak and needy elements*, and only figures of a sacrifice to come, *viz.* that of *Jesus Christ*; in consideration of which sacrifice only, and of the *faith* of the offerers, by which they believed in the Redeemer to come, those ancient sacrifices were then accepted by the divine Majesty, when they were accompanied with the inward sacrifice of the heart; but not for any intrinsic worth or dignity of the things offered; for no other blood but the blood of *Christ* could wash away our sins.—Hence in the 89th *Psalms* spoken in the person of *Christ* to his Father, we read, *Sacrifice and oblation thou didst not desire, but a body thou hast fitted to me.*—(So St. Paul reads it, *Heb. x. 5.*) *Burnt-offering and sin-offering thou didst not require: then said I, Behold I come:* to give us to understand, that by reason of the insufficiency of the sacrifices of the old law, *Christ* himself would come to be our sacrifice, and would offer up his own body and blood for us.

4. Accordingly our Saviour *Jesus Christ*, at the time appointed by his Father, having taken flesh for us, was pleased to offer himself a sacrifice for us all, dying upon the cross for the sins of the whole world. By this one offering we were completely redeemed, inasmuch as our ransom was paid, and all mercy, grace, and salvation were purchased for us. Neither can there now be any need of his dying any more, or purchasing any other graces for us than those for which he has already paid the price of his blood.

5. Nevertheless, for the daily *application* of this one eternal redemption to our soul, and that the mercy, grace, and salvation, which he has purchased for us, may be actually communicated to us, he not only continually appears in our behalf in the sanctuary of heaven, there representing and offering to his Father his death and passion for us; but he also instituted the *blessed Eucharist*, the night before his passion, in which he has bequeathed us his body and blood under the sacramental veils, not only to be received by us as a *sacrament*, for the food and nourishment of our souls; but also to be offered and presented by his ministers to his Father, (mystically broken and shed) as a sacrifice: not by way of a new death, but by way of a standing *memorial* of his death; a daily celebration and representation of his death to God, and an application to our souls of the fruits of it.

6. This Eucharistic sacrifice of the body and blood of *Christ*, daily offered under the forms of *bread* and *wine*, in

remembrance of his passion, is what we call the *Mass*. This is the solemn liturgy of the catholic church. This is that *pure offering* which is made to God in every place among the Gentiles according to the prophecy of *Malachi*, 1, 10, 11. By this *Christ* is a priest for ever according to the order of *Melchisedec*, *Ps.* cix. whose sacrifice was bread and wine, *Gen.* xv.

7. This sacrifice of the mass is the same in substance with that which *Christ* offered for us upon the cross; because both the *Victim offered*, and the priest or *principal Offerer*, is the same *Jesus Christ*. The difference is only in the manner of the offering; because, upon the cross, our Saviour offered himself in such a manner, as really to shed his blood and die for us; whereas now he does not really shed his blood, or die any more. And therefore this is called an *unbloody sacrifice*; and that of the cross a *bloody sacrifice*.

8. By reason of this near alliance which this sacrifice of the mass has with the sacrifice of the cross, it completely answers all the different ends of sacrifice, and that in a manner infinitely more perfect than any of the ancient sacrifices. *Christ* is here both Priest and Victim representing in Person, and offering up his death and passion to his Father. First, for the *adoration*, praise, honour, and glory of the divine majesty. Secondly, in *thanksgiving* for all his benefits. Thirdly, for obtaining pardon for our sins. Fourthly, for obtaining *grace* and salvation for us, by the merits of that same death and passion. And therefore this sacrifice, in order to all these ends, must be infinitely beyond all the *holocausts*, *thank-offerings*, *sin-offerings* and *peace-offerings* of the ancient law.

9. This sacrifice of the mass, then, is offered up to God, in the catholic church, *First*, as a daily remembrance of the passion of *Christ*: *Do this for a commemoration of me*, *St. Luke*, xlii. *Secondly*, As a most solemn worship of the divine Majesty. *Thirdly*, As a most acceptable *thanksgiving* to God, from whence it has the name of *Eucharist*. *Fourthly*, As a most powerful means to move God to show mercy to us in the *forgiveness of our sins*: for which reason we call it *propitiatory*. And *lastly*, As a most effectual way to obtain of God all that we want, coming to him (as we here do) with *Christ* and through *Christ*.

10. For these ends both priests and people ought to offer up the sacrifice of the mass: the priest, as *Christ's* minister, and in his person; and the people by the hands of the priest; and both the one and the other by the hands of the great High Priest *Jesus Christ*. And with this offering of *Christ's*, both the one and the other ought to make a total offering of themselves also by his hands, and in union with him.

11. Hence the best devotion for hearing mass, is that which has for its object the passion of *Christ*, and which tends to unite the soul to *Christ*, and through him to his Father ; and which most perfectly answers all the other ends of this sacrifice, *viz.*, the adoration of God, thanksgiving for all his benefits, the obtaining pardon for all our sins, and grace in all our necessities.

The Public Ceremonies of the Church.

Although the homage, which man owes to his Creator, so essentially consists in the interior dispositions of the soul, that without these all outward worship is unprofitable and vain, yet the constitution of our nature is such as to require external signs and ceremonies, which may operate through the medium of the bodily senses upon our souls, and elevate them to God. To this end, then, are directed all the ceremonies of the Church, and it is the Christian's duty to learn to use them accordingly. Hence,

1. The custom of placing a vessel containing *blessed* or *HOLY WATER* at the entrance of the Church has been handed down to us from the Apostolic age. Into this the faithful dip the fingers of the right hand, and form upon themselves the sign of the cross, repeating at the same time the invocation of the ever-blessed Trinity. As *water* denotes purity and innocence, by using it on entering the place of worship, we are admonished with what cleanliness of heart and hand we should appear in the presence of our Maker.

2. The *SIGN OF THE CROSS* which we make upon ourselves in using holy water as well as on many other occasions, is a sign or ceremony in which with St. Paul (Gal. vi. 14.) we should place our greatest happiness and glory, as being a striking memorial of the sufferings and death of our Redeemer, that mystery whence are derived all our hopes for mercy, grace and salvation. By the words that accompany this ceremony we are no less forcibly reminded that the God whom we serve, although *one* in nature, exists in *three persons* really distinct from each other.

3. The first object that arrests the Christian's notice on entering the Church, is the *altar* with its *tabernacle* and *crucifix*. The *ALTAR* is the place of sacrifice—as it were another *Calvary*, whereon is celebrated, as Christ ordained, the memorial of his passion and death by the clean and unbloody sacrifice of his body and blood. Upon the altar we always have a *CRUCIFIX*, or image of our Saviour upon the cross, that, as the Mass is said in remembrance of Christ's passion and death, both Priest and people may

have before their eyes, during this sacrifice, the image which puts them in mind of his passion and death. The **TABERNACLE** contains certain particles of the consecrated species. It is to Jesus Christ, therefore, truly present within the tabernacle that we *bend the knee* in homage and adoration, when we enter or depart from the Church.

4. With regard to the **VESTMENTS** in which the priest says mass, we must observe, that, as the mass represents the passion of *Christ*, and the priest there officiates, in *his* person, so these vestments in which he officiates, represents those with which *Christ* was ignominiously clothed at the time of his passion. Thus the *Amice* represents the cloth or rag, with which the *Jews* muffled our Saviour's face, when at every blow they bid him prophesy who it was that struck him. *St. Luke, xxii. 64.* The *Alb* represents the white garment with which he was vested by *Herod*. The *Girdle*, *Maniple*, and *Stole*, represent the cords and bands with which he was bound in the different stages of his passion. The *Chasuble*, or outward vestment, represents the purple garment, with which he was clothed as a mock King: upon the back of which there is a cross, to represent that which *Christ* bore on his sacred shoulders. Lastly the priest's *Tonsure* or crown, is to represent the crown of thorns which our Saviour wore.

Moreover, as in the old law, the priests, that were wont to officiate in the sacred functions, had, by the appointment of God, *vestments* assigned for that purpose, as well as for the greater decency and solemnity of the divine worship as to signify and represent the virtues which God required of his ministers: so it was proper, that, in the church of the *New Testament*, *Christ's* ministers should in their sacred functions be distinguished, in like manner, from the laity by their sacred vestments: which might also represent the virtues which God requires in them. Thus the *Amice*, which is first put upon the head, represents divine *hope*, which the apostle calls the *helmet of salvation*; the *Alb*, *innocence of life*, the *Girdle*, with which the loins are begirt, *purity and chastity*; the *Maniple* (which is put on the left arm) *patient suffering* of the labours of this mortal life; the *Stole*, the sweet yoke of *Christ*, to be borne in this life, in order to a happy immortality: in fine, the *Chasuble*, which is uppermost, and covers all the rest, represents the virtue of *charity*.

In these vestments the church makes use of five colours, *viz.* the *white* on the feasts of our Lord, of the B. Virgin, of the angels, and of the saints that were not martyrs; the *red* on the feasts of Pentecost, of the finding and the exaltation of the cross, and of the apostles and martyrs: the *purple*, which is the penitential colour, in the penitential times of

92 INSTRUCTIONS FOR HEARING MASS.

Advent and Lent, and upon *Vigils and Ember-days*; the *green* on most of the other *Sundays* and *Ferias* throughout the year; and the *black* on *Good-Friday*, and in the masses for the dead.

5. There are always **LIGHTED CANDLES** upon the altar during mass, as well to honour the victory and triumph of our Great King by these lights, which are tokens of our joy and of his glory, as to denote the light of faith, with which we are to approach to him.

6. A small **BELL** is rung occasionally during Mass. This serves to give notice to such as cannot see the altar, of certain more solemn parts of the sacrifice, to recall the wandering mind from distraction, and to excite all to greater fervour of devotion.

7. *Incense*, which is used in solemn or high masses, is symbolical of prayer, according to that of holy David; *Let my prayer, O Lord, be directed as incense in thy sight.*

The Manner of hearing Mass.

When you are going to hear mass, let your first care be to endeavour to recollect yourself, as well as you can, by calling home your wandering thoughts, and taking them off from all other business and concerns. Imagine that you hear within you the sweet voice of your Saviour, inviting you to come to his sacrifice, and to unite yourself to him.

In your way to the church or chapel, put yourself in spirit in the company of the blessed Virgin, and the other pious women going to mount *Calvary*, to be present at the passion and death of our Lord. Represent your Saviour as carrying his cross before you, to be immolated thereon for your sins, and bewail these sins of yours, as the cause of all his sufferings.

When you enter the church or chapel, humble yourself profoundly in the presence of God, whose house you come into; and if the blessed sacrament be kept there, adore your Saviour upon your bended knees. At taking of holy water, make the sign of the cross upon yourself, beg pardon for your sins, and humbly crave that you may be washed and cleansed from them by the blood of the Lamb.

Choose, as much as you can, a place to kneel in, where you may be most recollected, and least disturbed. There represent to yourself by a lively faith, the majesty of God, and humbly beg his mercy and grace, that you may assist at this tremendous sacrifice in the manner you ought.

The following devotions for Mass are principally intended for those about to receive the most holy communion, and will be found at all times profitable, in order to make a spiritual communion.

DEVOUT METHOD OF HEARING MASS.

Making the Sign of the Cross with the Priest, say :

✠ In the name of the Father, and of the Son, and of the Holy Ghost.

I COME, O Lord, unto thy sanctuary to seek the life and food of my soul. As I hope in thee, O Lord, inspire me with that confidence which brings me to thy holy mountain. Permit me, Divine Jesus, to ascend this new Calvary with thee, that my whole soul may do homage to the greatness of thy Majesty,—that my heart, with its tenderest affections, may acknowledge thy infinite love,—that my memory may dwell on the admirable mysteries here renewed,—and that the sacrifice of my whole being may accompany thine. Alas! I am unworthy to join with thy minister in adoring thee: I can neither feel the extent of thy blessings, nor acknowledge them as I ardently desire to do. But, O Lord, be thou with me then, that by thee and with thee I may worthily assist at these tremendous mysteries.

Then with the Servers say the Confiteor, as follows:

I CONFESS to Almighty God, to the blessed Mary ever Virgin, to the Blessed Michael the Archangel, to the Blessed John the Baptist, the holy Apostles Peter and Paul, to all the saints, and to you, Father, that I have very much sinned in thought, word, and deed, through my fault, through my fault,

through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy apostles Peter and Paul, and all the saints, and you, O Father, to pray to our Lord God for me.

After the Confiteor, say—

O MY God, who hast commanded us to pray for one another, and in thy holy church hast given, even to sinners, the power of absolving from sin, receive with equal bounty the prayers of thy people for the priest, and those of the priest for thy people.

We beseech thee, O Lord, by the merits of those saints whose relics are here, and of all the saints, that thou wouldst vouchsafe to forgive me all my sins. Amen.

At the Introit, say—

GRANT, O Lord, we may be truly prepared for the offering of this great sacrifice this day; and because our sins alone can render us displeasing to thee, therefore we call aloud to thee for mercy.

At the Kyrie Eleison, say—

HAVE mercy on me, O Lord, and forgive me all my sins. Have mercy on me, O Lord, have mercy on me.

THE GLORIA IN EXCELSIS.

G LORIA in excelsis Deo, et in terra pax hominibus bonæ	G LORY be to God on high, and on earth peace to men of
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voluntatis. Laudamus te, benedicimus te, adoramus te, glorificamus te. Grati-
as agimus tibi prop-
ter magnam gloriam
tuam. Domine De-
us, Rex cœlestis, De-
us Pater omnipotens.
Domine Fili unigeni-
te Jesu Christe. Do-
mine Deus, Agnus
Dei, Filius Patris,
qui tollis peccata
mundi, miserere no-
bis. Qui tollis pec-
cata mundi, suscipe
deprecationem nos-
tram. Qui sedes ad
dexteram Patris, mi-
serere nobis. Quo-
niam Tu solus sanc-
tus, Tu solus Domi-
nus, Tu solus altissi-
mus, Jesu Christe,
cum Sancto Spiritu,
in gloria Dei Patris.
Amen.

good will. We praise
thee, we bless thee,
we adore thee, we
glorify thee, we give
thee thanks for thy
great glory. O Lord
God, heavenly King,
God the Father Al-
mighty. O Lord Je-
sus Christ, the only
begotten Son. O Lord
God, Lamb of God,
Son of the Father,
who takest away the
sins of the world,
have mercy upon us.
Who takest away the
sins of the world, re-
ceive our prayers.
Who sittest at the
right hand of the Fa-
ther, have mercy on
us. For thou only
art holy. Thou only
art our Lord. Thou
only, O Jesus Christ,
together with the Ho-
ly Ghost, art most
high in the glory of
God the Father. A-
men.

At the Dominus vobiscum, say—

BE thou always with us, O my God, and
let thy grace never depart from us.

At the Collect.

ALMIGHTY and eternal God, we humbly beseech thee, mercifully to give ear to the prayers of thy servant, which he offers thee in the name of thy Church, and in behalf of us thy people; accept them to the honour of thy name, and the good of our souls; and grant us all those blessings which may any ways contribute to our salvation, through our Lord Jesus Christ. Amen.

At the Epistle and Gospel.

MAYEST thou, O Lord, be eternally praised for the divine precepts communicated by thy prophets, apostles, and evangelists. and for the sacred truths thou hast disclosed to me in thy holy Gospel. Engrave, O my God, these heavenly rules upon my heart; may they be the direction of my life, that I may not only know thy will, but likewise do it, and faithfully observe thy commandments. O, holy laws! O sublime and salutary maxims of my God! alas! how often have I violated them; but O God of truth, in uniting thyself to me, thou wilt grant me the grace to comprehend, and strength to practise thy holy precepts. Amen.

THE NICENE CREED.

C REDO in unum Deum, Patrem omnipotentem, fac- torem cœli et terræ, visibilium omnium	I BELIEVE in one God, the Father Almighty, Maker of Heaven and Earth, and of all things visi-
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et invisibilium. Et in unum Dominum Jesum Christum, Filium Dei unigenitum, et ex Patre natum ante omnia sæcula; Deum de Deo, lumen de lumine, Deum verum de Deo vero; genitum non factum, consubstantialem Patri, per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem, descendit de cœlis; * *et incarnatus est de Spiritu Sancto, ex Maria Virgine*; ET HOMO FACTUS EST. Crucifixus etiam pro nobis, sub Pontio Pilato passus, et sepultus est. Et resurrexit tertia die, secundum Scripturas; et ascendit in cœlum; sedet ad dexteram Patris; et iterum venturus est cum gloria, judicare vivos et mortuos; cu-

ble and invisible.

And in one Lord Jesus Christ, the only begotten Son of God; and born of the Father before all ages. God of God; Light of Light: true God of true God; begotten not made; consubstantial to the Father, by whom all things were made. Who for us men, and for our salvation, came down from heaven, and became incarnate by the Holy Ghost, of the Virgin Mary, AND WAS MADE MAN. He was crucified also for us, suffered under Pontius Pilate, and was buried. And the third day he rose again according to the scriptures. And ascended into heaven, sitteth at the right hand of the Father, and he is to come again with glory

* Here all kneel in reverence of our Lord's Incarnation,

jus regni non erit finis. Et in Spiritum Sanctum, Dominum et vivificantem, qui ex Patre Filioque procedit; qui cum Patre et Filio simul adoratur, et conglorificatur; qui locutus est per Prophetas. Et unam sanctam Catholicam et Apostolicam Ecclesiam. Confiteor unum Baptisma in remissionem peccatorum. Et expecto resurrectionem mortuorum, et vitam venturi sæculi. Amen.

to judge both the living and the dead; of whose kingdom there shall be no end.

And in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son; who together with the Father and the Son is adored and glorified; who spoke by the prophets. And one holy Catholic and apostolic Church. I confess one baptism for the remission of sins. And I expect the resurrection of the dead, and the life of the world to come. Amen.

At the Offertory and the Oblation of the Host say:

RECEIVE, O Lord, this spotless host, which thy minster offers thee in the name of thy Church. With which I sincerely offer myself and all I have to thee, to do and suffer whatever thou commandest or permittest. Receive my offering, and bear with my weakness, I most humbly beseech thee.

Oblation of the Chalice.

WE offer unto thee, O Lord, the chalice of salvation, beseeching thy clemency, that it may ascend before thy Divine Majesty, as a sweet odour for our salvation, and for that of the whole world. Amen.

When the Priest bows before the Altar.

ACCCEPT us, O Lord, in the spirit of humility and contrition of heart, and grant that the sacrifice which we offer this day in thy sight, may be pleasing to thee, O Lord God.

When he blesses the Bread and Wine.

COME, O Almighty and eternal God, the sanctifier, and bless this sacrifice, prepared for the glory of thy holy name.

At the Lavabo.

O PURE and holy God, who heretofore saidst to one of thy disciples, *If I do not wash you, you shall have no share with me*, pour now upon me the salutary effusions of thy grace which cleanses and purifies our souls. I am about to present myself at thy sacred table, and shall presently partake of that bread of life which ought only to be the food of the children of thy kingdom: O what cleanness and purity of heart ought we to bring with us to this holy table! but alas! I am a poor unclean sinner. O wash me, dear Lord, from all the stains of sin in the blood of the Lamb, that I may be

worthy to be present at these heavenly mysteries.

At the Orate Fratres.

MAY the Lord receive the sacrifice from thy hands, to the praise and glory of his name, and to our benefit, and that of his holy Church.

At the Secret Prayers, say—

MERCIFULLY hear our prayers, O Lord, and graciously accept this oblation, which we, thy servants, are making to thee; that as we offer it to the honour of thy name, so it may be to us here a means of obtaining thy grace, and hereafter everlasting happiness. Through, &c.

At the Preface.

PERMIT not, O Love and Life of my soul! that my mind should for a moment wander from the consideration of the ineffable prodigies, the mysterious wonders thou art about to operate. Elevate and enlighten my understanding—inflame my heart—warm and animate every affection of my soul, that I may be sweetly and powerfully absorbed in the contemplation of these astonishing miracles of mercy and love. O that my heart were a burning furnace of pure flames! O that it were less sullied, less indigent, less limited, that I might be enabled to render thee an homage in some measure proportioned to thy supreme essence and tremendous grandeur! O ineff-

able Goodness! O true Love of my life! prostrate in spirit before that throne of immortal glory, where the cherubim and seraphim, with all the heavenly host, adore thy awful Majesty, I conjure thee to receive my homage, in union with the transports of admiration and love with which they incessantly sing, Holy, holy, holy, Lord God of Sabaoth. Heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he that comes in the name of the Lord. Hosanna in the highest.

At the Holy Canon say—

MOST merciful Father, who hast given thy only Son to become our daily sacrifice, favourably incline thy ear to our prayers, and grant our requests. Protect, unite and govern thy Holy Church throughout the whole world. Pour forth thy blessing on *N.* our Pope; *N.* our Prelate; *V.* our Queen; and on all true professors of the Catholic faith.

Commemoration of the Living.

BE mindful also, O Lord, of thy servants, *N.* and *N.*

Proceed with this Prayer.

AND now, beloved of my soul! why do I not sigh for thy coming on this altar with as much ardour as did the ancient patriarchs and prophets—with as much vehemence and pure desire as thy blessed Mother, the first and most perfect adorer of thy sacred humanity? O my God! I offer thee

my heart, soul, mind, strength, desire, and affections, in union with the admirable dispositions of thy saints, but particularly in union with the rapture of love and devotion of that incomparable Virgin, in whose pure soul, prepared by thy divine Spirit, adorned with the richest treasures of thy grace, thou didst delight to dwell. I offer thee, to atone for my coldness and tepidity, her sacred heart, with all the transports of pure love with which it ever was, and for all eternity will be animated. I offer thee her sublime and heavenly contemplations—her spirit of silence and recollection—her spotless purity and profound humility—and implore thee, through thy bitter sufferings, in which she so largely partook at the foot of the cross, to pardon the iniquities of thy unworthy servant. And thou, O most sacred Virgin, *Mother of fair love, of fear, of knowledge, and of holy hope*, (Eccles. xxiv. 24,) obtain for me a share in the holy dispositions that adorned thy soul from the moment of thy immaculate conception; for my heart is no less than thine, destined for the residence and sanctuary of a God.

When the Priest spreads his hands over the Bread and Wine, and during the adorable mystery of the Consecration, say—

GIVE ear, we beseech thee, to the prayers of thy servant, whom thou hast appointed to make this oblation in our behalf, and grant it may be effectual for obtaining

all those blessings he asks for us. Behold, O Lord, all here, present to thee in this bread and wine, the symbols of our perfect union. Grant that they may be converted into the real body and blood of thy dear Son, and that we being consecrated to thee by this holy victim, may live in thy service, and depart this life in thy grace.

At the Elevation, say—

MOST adorable body ! I adore thee with all the powers of my soul. O Lord ! who hast given thyself entirely to us, grant we may become entirely thine. I believe, O Lord, help my unbelief.

Most merciful Saviour, be thou my protector, strengthen and defend me by thy heavenly grace, now and especially at the hour of my death, sweet Jesus. Amen.

At the Elevation of the Chalice.

MOST adorable blood ! that washest away all our sins, I adore thee : happy we, if we could return our life and blood for thine. Cleanse, O Jesus ! sanctify and preserve our souls to eternal life. Amen.

Continue with these Aspirations.

O JESUS ! O Emanuel ! (Isa. vii. 14.)—*Brightness of eternal light ! unspotted mirror of God's majesty !* (Wisd. vii. 26.) my sovereign Life and only Good ! Thou art he whom I have so long, so ardently desired ! My Lord and my God ! who alone art worthy of homage and adoration. O why does not

my heart burn towards thee with transports of love and thanksgiving? But, O divine immaculate Lamb! thou art not abandoned, thou art glorified at this moment by the united homages of myriads of angels, who invisibly assist at these sacred, these tremendous mysteries. Ah! blessed seraphim, and all the heavenly host! O love him, adore him then for me, praise him, bless him, magnify his sacred name, and redouble your ardours to supply for my wretchedness and insufficiency.

While the Priest makes his Memento in silence for the Dead, make yours also, thus—

I OFFER thee again, O Lord, this holy sacrifice of the body and blood of thy only Son, in behalf of the faithful departed, and in particular for the souls of (here name those whom you propose to pray for;) likewise of such as I have any ways injured, or been the occasion of their sins; of such as have injured me, and been my enemies; of such as die in war, or have none to pray for them, &c. To these, O Lord, and to all that rest in Christ, grant, we beseech thee, a place of refreshment, light and peace, through the same Christ our Lord. Amen.

Prayer before the Pater Noster.

O ADORABLE Jesus! the happy moment is fast approaching when thou wilt be mine, when that sacred body which was immolated on the cross will abide in my

heart, and that precious blood which was shed with so much anguish for my ransom, will be really and truly applied as a sovereign remedy to all the wounds of my soul. But, O my God, God of infinite mercy and love ! I throw myself with the most sincere conviction of my wretchedness, at thy feet, and in the presence of heaven and earth, protest with the centurion, that *I am not worthy thou shouldst enter under my roof.* (St. Matt. viii. 8.) Shall I then say with St. Peter, *Depart from me, O Lord, for I am a sinful creature?* (St. Luke v. 8.) Shall I depart from this sanctuary, which I am unworthy to enter, and relinquish that happiness for which my soul sighs, but which I never shall merit? Ah! no, my beloved Saviour! the hope and term of my happiness! I will not leave thee. I approach thee, perfectly convinced that *if thou wilt thou canst make me clean.* (St. Matt. viii. 2.) I can have no doubt of thy power. O Beatitude of the blessed! hast thou not expired in torments to prove thy will to save me, the most wretched of sinners? I am weak, but thou wilt be my sovereign strength: I am poor, but thou wilt adorn my soul with the riches of thy grace : I am nothing, but thou wilt make me all things. Thou wilt destroy my pride by the force of thy profound humiliation in the centre of my soul ; thou wilt change my aversion from suffering into love for the cross ; thou wilt warm my tepidity by the consuming fire

which thou camest on earth to enkindle. Come, then, O beloved of my soul! come into my house, and *Let salvation enter with thee.* (St. Luke xix. 9.) Come, that I may find in thee all that my heart desires: transported with gratitude and love, let *my soul*, united to thee, *magnify its Lord, and my spirit rejoice in God my Saviour.* (Ibid. i. 46, 47.)

At the Pater Noster, repeat that sacred Prayer.

OUR Father, who art in heaven, hallowed be thy name: thy kingdom come: thy will be done on earth as it is in heaven. Give us this day our daily bread: and forgive us our trespasses as we forgive them that trespass against us. And lead us not into temptation.

R. But deliver us from evil. Amen.

From the Pater Noster, to the Agnus Dei, say—

O MY Father, whose reign is in heaven, come and reign also in my soul. Sanctify it by thy presence. Subject it to thy holy will, and render it pliant and docile to the inspirations of thy grace. Nourish it this day with that mysterious bread which assuages its hunger, and preserves its health and strength. Root out of my heart all sentiments of hatred and revenge, and forgive me as I forgive others. Give me that wisdom which avoids temptations, and that strength which renders me victorious when they are inevitable. Deliver me from all those evils which oppress me. I come to

thee as a child to his father, to be fed—as a guilty servant, to be reconciled to his master—as a subject, to be protected by his king—as an afflicted person, who flies for consolation to the genuine source of true comfort.

Say the Agnus Dei.

LAMB of God, who takest away the sins of the world, have mercy on us.

Lamb of God, who takest away the sins of the world, have mercy on us.

Lamb of God, who takest away the sins of the world, have mercy on us.

From the Agnus Dei, to the Communion.

DIVINE Lamb, who camest to take away the sins of the world, let me not be excluded from a share in thy universal, unbounded mercies! cleanse my soul, purify it in the bath of thy precious blood, adorn it I entreat thee with those virtues which will render me less unworthy to participate in the food of angels.

O Jesus! my *Way, truth, and Life!* it is thee only I desire. Transported at the view of thy divine essence and adorable attributes, I forget my own poverty, and even feel myself rich, since my beloved is riches, beauty, and perfection itself.

As the hart panteth after the fountains of waters, so my soul panteth after thee, O God. My soul has thirsted after the strong living God; when shall I come and appear before the face of God! Ps. xli. 2, 3.

O amiable Virgin ! thou who art by excellence, *blessed among women* ! shew thyself now my tender mother and powerful advocate. Blessed spirits ! you who unceasingly attend, love, and adore the Almighty Being, whom I am about to receive, intercede for me in this awful moment, and supply by your ardent transports for those which I would wish to offer, but am unworthy to feel.

O Divine Redeemer of my soul ! into thy burning heart I cast all my offences—enormous and multiplied as they are, they are not more numerous than thy mercies, nor can their malice equal the tenderness of that love which invites me to thy arms.

He comes—I behold him—O Jesus ! veiled as thou art, I most sincerely acknowledge thee for *my Lord, and my God*. I adore thee with all the powers of my soul, and would wish to love thee with all the affection of my heart.

Implore the Prayers of the Blessed Virgin.

O MOTHER of Jesus ! sacred Virgin . daughter of the eternal Father !—Mother of the eternal Son,—and Spouse of the Holy Ghost ! to thee I have recourse, and put myself under thy protection. O that through thy holy intercession, I may now worthily communicate. Obtain for me that faith,—that devotion,—that love,—that purity and sanctity of body and soul, with which *thou* didst participate of these sacred mysteries. Pray for me to thy Divine Son, that he may

graciously bestow this blessing upon me. Holy Mary! regard me, thy poor client, and be my daily advocate with God. Obtain for me that nuptial robe, with which being adorned I may be admitted to this celestial banquet of the heavenly King. Amen.

You must go to confession before communion, in order to clear your soul from the filth of sin.

The person that has permission from his or her confessor to receive the blessed sacrament must be fasting, at least from midnight, by the command of the Church, and by a most ancient and apostolical tradition, ordaining, that, in reverence to so great a sacrament, nothing should enter into the body of a Christian before the body of Christ. Hence, if through inadvertence, or otherwise, you have taken anything, though ever so little, after twelve o'clock at night, you must by no means receive that day, excepting in the case of danger of approaching death, when the blessed sacrament is received by way of Viaticum.

When you approach to the Holy Communion, your dress ought to be becoming and modest, and your whole deportment expressive of veneration and respect for the presence of your Lord and Saviour Jesus Christ, who in this holy sacrament has humbled and annihilated himself for you, that he may come to visit you and abide in you.

At the time of communion go up to the rails, and take up the towel and hold it before you.—Whilst the clerk says the Confiteor, humbly confess your sins, and beg God's pardon for them. When the priest turns about to give the absolution, receive it with your head bowed down, as from the hand of the invisible High Priest, whom you are going to receive.

When the priest holds up a particle of the blessed sacrament, with these words, *Eccce Agnus Dei, &c.* Behold the Lamb of God, behold him who taketh away the sins of the world, humbly beg, with a lively confidence in the merits of his death and passion, that he would take away your sins.

When the priest repeats three times, *Domine non sum dignus, &c.* Lord I am not worthy that thou shouldst enter under my roof, but only say the word, and my soul shall be healed, say the same with him in your heart, and humble yourself exceedingly through the sense of your unworthiness and sins; but let this be joined with a lively confidence in him, who can raise you up, and perfectly heal your soul by his holy word.

When the priest gives you the blessed sacrament, saying *May the body of our Lord Jesus Christ preserve thy soul to ever-*

lasting life, Amen, receive it with a lively faith, a profound humility, and a heart inflamed with love. At the time of your receiving, let your head be erect, your mouth opened moderately wide, and your tongue a little advanced, so as to rest upon your under lip, that the priest may conveniently convey the blessed sacrament into your mouth; which, being done shut your mouth; let the sacred host moisten a little upon your tongue and then swallow it down as soon as you can, and afterwards abstain awhile from spitting. If the host should chance to stick to the roof of your mouth, be not disturbed, neither must you put your finger into your mouth to remove it, but gently and quietly remove it with your tongue, and so convey it down; and then return to your place, and endeavour to entertain as well as you can the guest whom you have received.

Spend at least a quarter of an hour after communion, in devotions suitable to that occasion. It would be a great abuse to turn your back immediately upon your Saviour, by going away, as some do, and thinking no more of what you have been doing. Particularly, I recommend to you three things after communion: first, to cast yourself down in spirit at the feet of your Lord, whom you have received: to adore him, praise him, and give him thanks for coming to so unworthy a sinner, and to invite all heaven and earth to join with you in praising and magnifying his holy name: secondly to make an offering of your heart and soul, and of your whole being to him, that you may henceforward love him, and serve him for ever; thirdly, to present him your petitions, for all the graces that you stand in need of, and to make a good use of this favourable opportunity by praying heartily for yourself, your friends, and for the whole world.

From the Communion to the end of Mass.

O ALMIGHTY Sovereign! my Love and only Treasure! thou hast at length satisfied the longing desires of my heart. I possess thee—I cling to thee—I embrace thee: O make me thine—entirely thine.

O Jesus! my sweet Beatitude! thou who constitutest the eternal bliss of thousands of enraptured spirits! is it possible that thou art at this moment reposing in my heart?—Yes; I firmly believe that I possess

thee!—sooner would I doubt of my existence than of this adorable miracle of unspeakable mercy.

O Love! consuming Love! my heart is now the altar on which thou burnest. O let me feel in the inmost recesses of my soul thy all-reviving fire; inflame, transform, and absolutely destroy within me every atom of sin and imperfection. •

Eternal Wisdom! thou only knowest the value of these precious moments of thy actual presence in my heart. O assist me thyself to profit by thy stay; teach me by unbounded confidence and ardent love, to obtain from thy merciful heart the blessings thou art come on purpose to bestow.

O my God! my Saviour! and only love! thou hast not entered the wretched dwelling of my heart to be a spectator only of all its miseries. No; I feel that thou art come to deliver, enrich, and sanctify me. O inspire me thyself with the dispositions thou requirest for executing in my soul thy merciful designs.

Stay with me, O beloved Lord! stay with me, for *the day is far spent, and the evening of life approaches*, (St. Luke xxiv. 29.)—stay with me, I conjure thee, for I have yet a thousand woes to expose to thee, my adorable Saviour—to thee who art my Lord, and the only sincere friend of my soul.

O my God! thou well knowest that I seek not to hide from thee the deep wounds of my heart. No: my sweetest consolation is to

expose them to thy view, to lay open to thee my whole soul, and pour all my sorrows into the sacred heart of a God, who never yet beheld misery without mercy and compassion.

Remember, O Beloved of my soul ! that one visit from thee would suffice to sanctify the greatest sinner. Ah ! permit not that I should receive thee in vain ; let not thy precious blood fall on the barren soil of my heart without softening it, and producing the fruits of virtue thou hast so long expected, and I have so ungratefully refused. O take me out of life this moment, rather than suffer me to wound thy adorable heart by a relapse into sin, or deliberate infidelity.

Adorable Majesty ! Lord of heaven and earth ! thou beholdest in my heart thy beloved Son, thy co-eternal incarnate Word. He is all mine ; his superabundant merits belong to me. I offer them to thee, O my God ! and in return I ask for the most ardent love, profound humility, and unbounded submission to thy adorable will. I know and feel that I ask a great deal, and deserve nothing ; but remember, O Lord ! that in offering the Victim I now possess, my oblation is infinitely superior in value to all the gifts in the treasury of heaven.

DEVOTIONS AFTER COMMUNION.
BEHOLD, O Lord, I have thee now, who hast all things, I possess thee, who pos-

possess all things; and who canst do all things: take off my heart then, O my God, and my All, from all other things but thee, in all which there is nothing but vanity and affliction of spirit. Let my heart be fixed on thee alone; let me ever repose in thee, where alone my treasure is, the sovereign truth, and true happiness, and happy eternity.

Let my soul, O Lord, be sensible of the sweetness of thy presence. Let me taste how sweet thou art, O Lord; that being allured by thy love, I may never more seek after worldly joys, for thou art the joy of my heart, and my portion for ever.

Thou art the physician of my soul, who healest all our infirmities by thy sacred blood: and I am that sick man, whom thou camest from heaven to heal. O heal my soul, for I have sinned against thee.

Thou art the good shepherd who hast laid down thy life for thy sheep; behold I am that sheep that was lost, and yet thou vouchsafest to feed me with thy body and blood: take me now upon thy shoulders to carry me home. What canst thou deny me, who hast given me thyself? Govern me, and nothing will be wanting to me, in the pasture where thou hast placed me, until thou bringest me to the happy pastures of eternal life.

O true light, which enlightenest every man that cometh into the world, enlighten my eyes, that I may never sleep in death

O fire, ever burning, and never decaying, behold how tepid and cold I am : inflame my reins and my heart that they may burn with thy love, for thou camest to cast fire upon earth ; and what dost thou desire but that it be enkindled ?

O King of heaven and earth, rich in mercy, behold I am poor and needy, thou knowest what I stand most in need of, and thou alone canst assist me, and enrich me ; O help me, my God, and out of the treasures of thy bounty succour my needy soul.

O Lord and my God, behold I am thy servant ; give me understanding and excite my affection, that I may henceforward in all things know and do thy will.

Thou art the Lamb of God, the Lamb without spot, who takest away the sins of the world ; O take away from me whatever is hurtful to me, and displeasing to thee, and give me what thou knowest to be pleasing to thee and profitable to me.

Thou art my love, and all my joy ; thou art my God and my All ; thou art the portion of my inheritance, and of my chalice ; thou art he who will restore my inheritance to me.

O my God and my All, may the sweet flame of thy love consume my soul, that so I may die to the world for the love of thee, who hast vouchsafed to die upon the cross for the love of me.

Wound now, dear Jesus, my heart, with the fire of pure love and perfect charity

that my soul may languish and melt with the desires of thee, the Eternal God; may my thoughts ever dwell on the mansions of happiness, and my soul long to be dissolved and dwell with thee. Grant, O Lord, that I may ever hunger after thee, the bread of angels, the banquet of blessed souls, our daily and divine bread, abounding with all the sweetness that can possibly delight the taste. May my soul delight to feed on thee, and be filled with thy sweetness. May my soul ever thirst after thee, the source of wisdom and knowledge, the fountain of eternal light, the torrent of divine pleasure, and fullness of the house of God. May it ever desire thee, seek thee, find thee, and proceed on till it happily arrives in thy presence. May its thoughts be incessantly fixed on thee. Of thee may I always speak, and perform all my actions for the praise and glory of thy name, with humility and discretion; love and delight; ease and affection; and so persevere to the end. Thus mayest thou alone be my hope, my strength, my treasure, my peace, my food, my refuge, my help, my wisdom, my portion, and possession. In thee may my thoughts, and heart be ever firmly fixed, so as not to be in the power of any creature to separate me from thee.

O my God, what return shall I make for so signal a favour, or what shall I do to acknowledge it as much as it deserves? Is it possible I should not continually love thee after such manifest proofs of thy love? Thou

hast loved me to such an excess, as to lay down thy life for my sake, and shall not I make so small a return to such boundless love, as to live only for thee? Thou communicatest thyself at present entirely to me, and shall not I from henceforth remain wholly thine? Permit me not, O God, to be ungrateful, or insensible to thy love, and my own salvation; I protest, therefore, in thy presence, that I will for the future be faithful to thee, and never depart from thee by the least disobedience to thy law. I will never forget thy bounty, nor the favour thou hast done me in admitting me to partake of thy mercy. I will love thee with my whole heart, for thou, O Lord, art my strength, my support, my refuge, my deliverer, nay, my God and my All. What is there in heaven or on earth I should love in preference to thee, the God of my heart, the inheritance and only happiness I pretend to? Of thee I have made choice, and nothing shall prevail on me to make change.

An Oblation.

WHAT pledge can I give, O my Saviour, as an earnest of the love which I have now engaged to thee? I have nothing worthy of thee, and if I had, I have nothing but what is truly thy own, not mine! but such is thy goodness, as to be content to accept from us what is already thine. Wherefore, behold, I here offer to thee my body and soul, which are both now sanctified by the honour of thy

divine presence : I consecrate them to thee for ever, since thou hast chosen them for thy temple ; my body to be continually employed in thy service, and never more to become an instrument of sin ; my soul to know thee, to love thee, and be evermore faithful to thee. Bless, O Lord, the present I here make thee. *Bless, O Lord, this house.* Permit not my body to be any more defiled with sensual delights, nor my soul by a will to commit any mortal sin ; for as I am now resolved to serve thee with body and soul, I will take pains to correct their evil inclinations. I will declare war against myself, renounce my wonted pleasures, my delights, my passions, my concupiscence, my anger, my pride, my self-love, my own will, and lastly, whatever else may offend thee.

Prayer for Perseverance.

PRESERVE, O Lord, for ever in my soul the holy resolutions wherewith thou hast now inspired me, and grant me grace faithfully to put them in execution. Without thy aid I can do nothing : I therefore, earnestly crave thy assistance to conquer all the difficulties I may meet with in the way of my salvation. Regard me with an eye of mercy ; have compassion on my weakness ; and strengthen me daily with thy grace. O glorious Virgin, unite with me in giving thanks to thy beloved Son, who has restored me to his grace, and refreshed my soul with the banquet of his most precious body. Offer

him all the grateful service thou didst him in this life, to supply the defects of my devotion; and obtain of him that he depart not from me without leaving a large benediction behind him for my soul. Holy angels! ye ministering spirits of God, behold the only Son of the eternal Father, whom you adored at his entrance into the world; O become now petitioners in my behalf, that I may henceforth serve him with the same spirit and truth, as you did whilst he remained on earth, and with the same cheerfulness as you now do in his celestial kingdom. All ye men and women, saints of God, behold here within my breast your Lord, the origin and reward of all your virtuous actions, and let all your prayers accompany mine to the throne, that, by his grace I may follow your steps in the exact performance of every duty, till, abounding in good works, I may at length be admitted into your society, and possess my Jesus for all eternity.

The Conclusion.

GRACIOUSLY hear all my prayers, O good Jesus; hide me within thy wounds, and there protect me from all my enemies. O let nothing ever separate me from thee. Call me to thee at the hour of my death, that with thy saints I may praise thee for ever. And now, Lord Jesus, I go from thee for awhile, but I hope not without thee, who art my comfort and the ultimate happiness of my soul. To thy love and protection I

recommend myself, as well as my brethren, relations, my country, my friends, and my enemies. Love us, O Lord, change our hearts, and transform us into thyself. May I be wholly employed in thee, and for thee; and may thy love be the end of all my thoughts, words, and actions, who livest and reignest for ever and ever. Amen.

THE MANNER OF SERVING AT MASS.

The Clerk or Servitor kneeling at the left hand of the Priest, shall answer him as follows:

Pr. INTROIBO ad altare Dei.

Cl. Ad Deum, qui lætificat juventutem meam.

Pr. Judica me, Deus, et discerne causam meam de gente non sancta: ab homine iniquo et doloso erue me.

Cl. Quia tu es, Deus, fortitudo mea: quare me repulisti, et quare tristis incedo, dum affligit me inimicus!

Pr. Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt, et adduxerunt in montem sanctum tuum et in tabernacula tua.

Cl. Et introibo ad altare Dei: ad Deum qui lætificat juventutem meam.

Pr. Confitebor tibi in cithara, Deus, Deus meus: quare tristis es anima mea, et quare conturbas me?

Cl. Spera in Deo, quoniam adhuc confitebor illi; salutare vultus mei, et Deus meus.

Pr. Gloria Patri, et Filio, et Spiritui Sancto.

Cl. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

Pr. Introibo ad altare Dei.

Cl. Ad Deum, qui lætificat juventutem meam.

Pr. Adjutorium nostrum in nomine Domini.

Cl. Qui fecit cœlum et terram.

Pr. Confiteor Deo, &c.

Cl. Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducatur te ad vitam æternam.

Pr. Amen.

Cl. Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus sanctis, et tibi, Pater, quia peccavi nimis cogitatione, verbo et opere [*here he strikes his breast thrice*] mea culpa mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaellem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes sanctos, et te, Pater, orare pro me ad Dominum Deum nostrum.

Pr. Misereatur vestri, &c. Cl. Amen.

Pr. Indulgentiam, absolutionem, &c.

Cl. Amen.

When a Bishop says mass, he here takes the maniple, which the clerk must be ready to give him.

Pr. Deus tu conversus, vivificabis nos.

Cl. Et plebs tua lætabitur in te.

Pr. Ostende nobis, Domine, misericordiam tuam.

Cl. Et salutare tuum da nobis.

Pr. Domine, exaudi orationem meam.

Cl. Et clamor meus ad te veniat.

Pr. Dominus vobiscum.

Cl. Et cum spiritu tuo.

Pr. Kyrie eleison. Cl. Kyrie eleison.

Pr. Kyrie eleison. Cl. Christe eleison.

Pr. Christe eleison. Cl. Christe eleison.

Pr. Kyrie eleison. Cl. Kyrie eleison.

Pr. Kyrie eleison.

Pr. Dominus vobiscum, [*a bishop says*
Pax vobis] or Flectamus genua.

Cl. Et cum spiritu tuo, or Levate.

Pr. Per omnia sæcula sæculorum.

Cl. Amen.

At the end of the Epistle say, Deo gratias.

The Epistle, Gradual and *Alleluia*, or Tract, being read, remove the Mass-book to the right-hand of the altar, making a reverence as you pass before the middle of the altar. Let the clerk ever kneel or stand on the contrary side to the Mass-book.

Pr. Dominus vobiscum.

Cl. Et cum spiritu tuo.

Pr. Sequentia sancti Evangelii secundum, &c.

Making the sign of the cross, say,

Cl. Gloria tibi, Domine.

Make a reverence at the beginning and ending of the Gospel, and at the name of JESUS, and at the end say,

Cl. Laus tibi Christe.

Pr. Dominus vobiscum.

Cl. Et cum spiritu tuo.

Here the clerk is to give wine and water, and prepare the basin, water, and towel for the priest. The priest having washed his fingers, let him kneel in his former place, and answer,

Pr. Orate Fratres, &c.

Cl. Suscipiat Dominus sacrificium de manibus tuis ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque ecclesiæ suæ sanctæ.

Pr. Per omnia sæcula sæculorum.

Cl. Amen.

Pr. Dominus vobiscum.

Cl. Et cum spiritu tuo.

Pr. Sursum corda.

Cl. Habemus ad Dominum.

Pr. Gratias agamus Domino Deo nostro.

Cl. Dignum et justum est.

At Sanctus, Sanctus, Sanctus, &c., ring the little bell where this is customary.

And again, when you see the priest spread his hands over the chalice, give warning by the bell, of the consecration which is about to be made. Then holding up the vestment with your left hand, and having the bell in your right, ring during the elevation of the Host; which being ended, you must kiss the vestment; and presently do the same at the elevation of the Chalice. As often as you pass by the blessed Sacrament, adore on your knees.

Pr. Per omnia sæcula sæculorum.

Cl. Amen.

Pr. Et ne nos inducas in tentationem.

Cl. Sed libera nos a malo.

Pr. Per omnia sæcula sæculorum.

Cl. Amen.

Pr. Pax Domini sit semper vobiscum.

Cl. Et cum spiritu tuo.

The priest's communion being ended, be ready to give him first wine, and then wine and water. But if there be communicants, first provide them with a towel, and say the *Confiteor*. Then remove the book to the left-hand of the altar, take away the towel from the communicants if there were any, and return to your former place. A Bishop here again washes his hands, as at the offertory.

Pr. Dominus vobiscum.

Cl. Et cum spiritu tuo.

Pr. Per omnia sæcula sæculorum.

Cl. Amen.

Pr. Ite, Missa est, or Benedicamus Domino.

Cl. Deo gratias.

In Masses for the Dead.

Pr. Requiescant in pace. Cl. Amen.

Remove the book, if it be left open; kneel and receive the priest's blessing.

At a Bishop's Mass.

B. Sit nomen Domini benedictum.

Cl. Ex hoc nunc et usque in sæculum.

B. Adjutorium nostrum in nomine Domini.

Cl. Qui fecit cælum et terram.

Pr. Pater, et Filius, et Spiritus Sanctus.

Cl. Amen.

At the beginning of the last Gospel.

Pr. Dominus vobiscum.

Cl. Et cum spiritu tuo.

Pr. Initium, or Sequentia Sancti Evangelii, &c.

Cl. Gloria tibi, Domine.

At the end say, Deo gratias.

Put out the candles, and lay all up carefully.

PRAYERS.

PROPER TO BE RECITED BY THOSE WHO DESIRE
TO AMEND THEIR LIVES.

Consider the danger to which you have been exposed, of losing your soul by your sins. Reflect upon the malice, the multitude, and the ingratitude of your crimes; and upon the sufferings of your Saviour to expiate them. This done, consider in the next place, the measures which you should henceforth adopt and pursue, for the entire amendment of your life. Think seriously upon the occasions and dangers of sin, to which you are exposed: and upon the companies which you should avoid. Endeavour to feel forcibly the necessity of forming strong and determinate resolutions: for, without these, no sorrow can be sincere; and the hope of pardon, without them, is vain and illusive. Having, therefore, made these reflections, proceed; and say the following prayers.

Act of Contrition.

ALMIGHTY and most merciful God, thou hast long borne with me in my sins; and thou hast long, and often, invited and pressed me to return to thee again. Behold, therefore, such is now my sincere desire. I now earnestly wish to quit the husks of swine; and to return home to the house of my Father, in the full hope of obtaining pardon from thy mercy. I desire to come now before thee, my God, with a contrite heart; and to make at thy feet a sincere acknowledgment of all my sins and offences.

Wherefore, prostrating myself humbly before thee, I here confess the greatness of my ingratitude to thee, and the multitude of my crimes; and I earnestly implore thy pardon. I am indeed the prodigal child, who have long gone astray from thee: squandering

away my substance ; and seeking, but seeking in vain, to satisfy my appetite with empty satisfactions. Being now, however, made sensible of my own misery, and weary of my evil ways, I anxiously wish to return back again to thee. I own myself unworthy to be called thy child : and what I now crave of thy mercy is thy forgiveness. I am afraid even to lift up my eyes towards thee ; and much less to ask a place, although it were the meanest in thy family. I feel myself loaded and oppressed with the weight of my disorders ; which now I detest from the bottom of my heart.

Do thou, then, O Father of mercies, have pity and compassion on me. Look not upon my sins, but upon the sufferings, and the merits of my Redeemer. Look upon him, and upon all that he has done, and endured for my salvation. Oh, mercy, mercy, by those tears, which he shed for me, in Gethsemani ; and by that blood, which he spilt for me upon the cross. I here lay down all my sins to be washed away by this sacred stream.

Yes, my God, I am sincerely sorry for all my past negligences and offences. I wish that, like the Magdalen, I could wash the feet of my Saviour with penitential tears. I wish I could wash away my sins, although it were even with the tears of blood. In thy mercy, however, forgive me. Cleanse my soul from all its stains : and let nothing, henceforth, no temptation, nor fraud of the

enemy, so far prevail over me, as to be able ever to separate me from thy love, through Jesus Christ, our Lord. Amen.

Another Act of Contrition.

I AM confounded, O my God, at the sight of my sins; and at the reflection upon the ingratitude, with which I have treated thy goodness towards me. I am confounded to think, that I have fallen so often and so easily into the same offences, after having so often promised, and so solemnly engaged, that I would not commit them any more. How, indeed, could I ever have brought myself, for the sake of such empty and trifling satisfactions, to rebel against thee, my God? above all, knowing well as I do, how hateful all sin is in thy sight; and abusing thy blessings, in order to insult thee? O Father of mercies, thou tenderest and best of parents, suffer thy just displeasure against me to be appeased. Punish me not according to the rigour of thy justice; but, in the kindness of thy compassion, forgive me.

Act of Resolution.

IT was my duty to have sacrificed every thing, even life itself, rather than to have sinned against thee, my God. But, since such, alas! has been my misfortune, and the past is no longer mine, I am now at least firmly resolved, by the help of thy grace, to be henceforth so watchful over myself, as to do nothing that may lead me back into my

former sins. For this end, I will carefully shun all those dangers and occasions, all those places and societies, which have been the causes of my relapses. Above all, I will be particularly watchful over my predominant passion; and I will manfully resist all those temptations, and avoid all those offences, into which, through habit, weakness, or inclination, I have been betrayed, and seduced most easily. For this purpose, moreover, I will assiduously make use of those measures of security, which shall be suggested to me by thy minister in the tribunal of confession. I will attend to his counsels and directions, as coming from thee: because it is, in reality, to thee that I answer; and to thee that I promise, in the answers and the promises which I make to him. In short, I now firmly propose, for the time to come, no more to offend thee—renouncing, from this day, every sinful pleasure, and every criminal desire. I will, moreover, make what satisfaction I am able to thy justice—if not by a life of painful mortification, at least by a life of piety and love, through Jesus Christ our Lord. Amen.

Prayer to beg the Intercession of the Saints.

MAY the blessed angels and saints of God, who rejoice in the conversion of a sinner; and above all, may you, O blessed Virgin, the refuge of the penitent, and the mother of mercies, intercede for me, that the confession which I am now going to make, may not

have the effect of rendering me more criminal than I am; but may procure for me the happiness of a reconciliation with my long-offended God; and the grace never more to offend him mortally.

And do you, likewise, my good angel, the faithful guardian of my soul, and the witness of my past falls and infidelities—do you, by your prayers, assist me to rise again; and beg that, in this holy sacrament, I may obtain those helps, which may enable me to lead a new life for the time to come.

THE PENITENT'S LITANY.

Have mercy on me, O God, according to thy great mercy. And according to the multitude of thy tender mercies, blot out my iniquity. *Ps.*

LORD, have mercy on me.

Christ, have mercy on me.

God the Father of heaven, *Have mercy on me.*

God the Son, Redeemer of the world,

God the Holy Ghost, perfecter of the elect,

Holy Trinity, one God,

O God, who by the voice of thy prophets and apostles, callest upon us incessantly to be converted, and to abandon our evil ways,

Divine Saviour, Jesus Christ, who camest thyself on earth to call sinners to repentance,

Jesus, the Good Shepherd, who camest amongst us to seek and to save the lost sheep,

Have mercy on me.

Jesus, who hast declared that unless we do penance, we shall perish everlastingly,

Jesus, who desirest not the death of the sinner; but that he be converted and may live,

Jesus, who hast assured us that there shall be joy in heaven over one sinner that is converted and does penance,

Jesus, who, in the example of the prodigal son returning home to the bosom of his father, hast inspired us with confidence in thy tenderness,

Jesus, who for the sake and salvation of sinners, wast pleased to undergo so many hardships, labours, and fatigues,

Jesus, who didst not refuse to receive publicans and public sinners, in order to draw them to repentance,

Jesus, who callest upon us to be converted to thee with all our hearts,

Have mercy upon me, O Lord; and hear my prayer.

Have mercy upon me, O Lord; and hear my petition.

From all evil, *Deliver me, O Lord.*

From all sin,

From the spirit of impenitence, and from all hardness of heart,

From final impenitence,

By thy baptism and holy fasting,

By thy labours and sorrows,

By the merits of thy precious blood, which thou hast shed for my sins,

Have mercy on me.

*Deliver me,
O Lord.*

On the day of judgment, *Deliver me, O Lord.*
 That thou wouldst vouchsafe, in thy mercy,
 to create in me a new heart and a new
 mind. *I beseech thee to hear me.*

That thou wouldst vouchsafe to conduct
 me to true repentance,

That as I have imitated the prodigal in
 his sins, so I may also imitate him in
 his sorrow,

That as I am the lost sheep, so thou, as
 the Good Shepherd, wilt kindly carry
 me back to the fold upon thy shoulders,

That as hitherto I have served iniquity
 unto iniquity, so henceforth I may
 serve justice unto sanctification,

That I may cultivate all the virtues of the
 truly penitent, and bring forth worthy
 fruits of piety,

That, for the time to come, renouncing
 all impiety and worldly desires, I may
 live chastely, soberly, and innocently,

That thou give me the grace and courage
 to resist my passions; to bend my will
 to obedience to thy laws; and to crucify
 my flesh with its vices and concupiscences,

That, like the prudent virgins in the gospel,
 I may be always watchful; may
 cherish prayer, and cultivate industry,

That I may, with confidence, have recourse
 to the throne of grace, that so I
 may obtain grace in seasonable aid,

That thou deal not with me according to

I beseech thee to hear me.

my sins; but, in thy infinite tenderness, have pity upon me,

That I may so purify myself by penance, and by the sufferings of this life, as to avoid those torments which are reserved for the impenitent hereafter,

Son of God,

O Lamb of God, who takest away the sins of the world, *Spare me, O Lord.*

O Lamb of God, who takest away the sins of the world, *Hear me, O Lord.*

O Lamb of God, who takest away the sins of the world, *Have mercy upon me, O Lord.*

I beseech, &c.

Prayer.

O GOD, who willest not the death of the sinner, but that he be converted, and may live; vouchsafe, in thy mercy, to cast an eye of compassion upon my misery and my weakness, in order that remembering that I am only dust and ashes; and that soon, in punishment of my sins, I must return to dust and ashes again—I may thus be prepared to receive the pardon of my manifold offences; and that recompense which thou hast promised to the penitent; through Jesus Christ our Lord. Amen.

O Father of mercies, and tender physician of our souls, I have grievously sinned against thee, and am no more worthy to be called thy child. I have repaid thy benefits with ingratitude, and thy graces with neglect. I have merited thy displeasure; and deserved the heavy weight of thy punishments. Feel-

ingly sensible of this my unhappy state, behold I now present myself before thee, to implore thy pardon. Pardon me then, O God of love; and remember not the sins of my past life. Remember only that thou art my Father; and that I am still thy child. Thy mercy still exceeds the greatness of my misery. Wherefore, O God, unworthy sinner as I am, I will not cease to confide in thee. In thee, O Lord, I have trusted, let me not be confounded for ever. I propose, from henceforth, daily to bewail my past ingratitude: and I now make at thy feet the firm resolution never more to offend thee mortally; and to fly, with the most prudent care, from all those occasions which I know by experience, are the most dangerous to my weakness. I will adopt, by the help of thy grace, the securest means of overcoming my passions, and of subduing my evil habits, through Jesus Christ our Lord. Amen.

INSTRUCTIONS AND DEVOTIONS FOR THE SICK.

Q. When a person is seized with sickness, what ought to be his chief concern?

A. To consider the state of his soul, and resolve upon using all the means proper for making his peace with God, and putting himself in that condition, that if Almighty God shall please to call him out of this world, he may not be found unprepared. No delays ought to be admitted in this affair; because to prepare for *dying well* is a great work: they who have lived well, have made the surest preparation for it; and yet even these too will find enough to do in the time of their sickness, for fitting their souls for this last passage; how much more then will those have upon their hands, who in their lives have forsaken God, and been wanting in

many Christian duties ? As for such who have thus lived in sin, and on their death-bed seem to return to God, and ask for mercy, I must say, with many Fathers, their case is very dangerous, if not desperate ; I can promise nothing to such late endeavours, which are very seldom sincere ; however since none ought to despair, I wish all sorts would make the best use of their sickness, which is a call from heaven to prepare for eternity : those who have lived best will certainly go on with the greater confidence in God ; and as for the others, who knows but God may show mercy to them ?

First, Then, let the sick person, whilst he sends for the physician, or such as may take care of his health, remember to call for his spiritual physician too, who may help to put his soul in a good state.

Secondly, Let him engage his best friends to discover to him the danger of his distemper, as soon as they apprehend any ; and desire them not to flatter him with the hopes of recovery, when in reality there appears none ; that so he may dispose his soul for what God has appointed for him, and not be surprised with sudden and unexpected death : for it is most certainly a very unfriendly part to delude a sick person with false hopes, and on pretext of not disturbing him, to take out of his hands the opportunity, never more to be recovered, of preparing his soul to appear before his Lord ; this is a sort of friendship very barbarous and cruel, whilst for the preserving a short peace, is ventured the loss of that which is eternal.

Thirdly, If he has not his will already made, (as in prudence he ought,) let him be careful, in the beginning of his sickness, to call for such experienced persons as may help him to make it, that so having settled all temporal affairs, he may wholly apply his thoughts afterwards, without any disturbance, to the care of his soul. This it is, in which many, otherwise good people are very much overseen ; neglecting to make their wills in time of health, as if they were afraid to think of dying, and then putting it off still in time of sickness ; so that, as it too often happens, they either die without a will, or else make it in such disorder, that they entail on their friends and relations lasting contentions and endless expenses, which might have been prevented by their timely care, and will most certainly be severely laid to their charge, who, by their affected neglect, have given the occasion of these disorders and scandals.

Fourthly, If he be in debt, or has any restitution to make, let him take care for the satisfying these obligations to the best of his power.

Fifthly, Let him be mindful to forgive all those who have

any ways injured him, and beg pardon of as many as he has wronged, either in word or deed.

Sixthly, If the distemper be dangerous, let him admit but few visits, since the discourses of most people are only so many distractions, and help to bring the world into one who is going out of it.

The reason why these things ought to be done in the beginning of sickness is, because many distempers unexpectedly fly up into the head, and deprive a man of all reason and judgment; and where the disease spares the brain, the physician very often does not, prescribing remedies which lay him under such a dozing sleepiness, that it may be he never more comes truly to himself again, but goes sleeping and senseless out of the world. Thus, whether from the disease, or the physic, an opportunity of settling these affairs, lost in the beginning, proves but too often past all recovery, and therefore in prudence ought not to be neglected.

O After the sick man has reason to hope that he has effectually made his peace with God, what method do you propose to be used, as most proper to prepare him for his last hour, and fit him to appear before his Judge?

A. There can be no one method fit for all; but a great deal must be left to discretion, in compliance to particular cases and circumstances; but however it being most certain that a soul without a true faith in God, without hope and confidence in his goodness, without charity, without a sincere repentance, without resignation, patience, &c., is very unfit to be presented before the judgment-seat; therefore it is absolutely necessary in time of sickness, care should be taken to establish a soul in these virtues; that so being purified from all sin, it may be found clothed in its wedding garments, and thus enter into eternity. A good director and pious books will be helpful for this end: but for such as are not better provided, I will here set down a short collection of devotions, by which it may be in the power of any charitable friend to assist his neighbour, for the doing this great work, which being once well done, will be an everlasting blessing.

A Prayer in the beginning of any Sickness.

LORD Jesus Christ, behold I receive this sickness, with which thou art pleased to visit me, from thy fatherly hand; 'tis thy will it should be thus with me, and therefore I accept it: thy will be done on earth, as it

is in heaven. May it be to the honour of thy holy name, and good of my soul. For this end I here offer myself, with an entire submission, to all thy appointments, to suffer whatever thou plearest, as long as thou plearest, and in what manner thou plearest; for I am thy creature, O Lord, who have most ungratefully offended against thee; and since my sins have a long time called aloud to heaven for justice, why shall I now complain if I feel thy hand upon me? No, my God, thou art just in all thy ways; I have truly deserved thy punishments; and therefore I have no reason to complain of thee, but only of my own wickedness.

But correct me not, O Lord, I beseech thee, in thine anger, but have regard to my weakness. Thou knowest how frail I am, that I am nothing but dust and ashes: deal not with me, therefore, according to my sins, neither punish me according to my iniquities; but according to the multitude of thy most tender mercies have compassion on me. Let thy mercy come mixt with thy justice, and let thy grace be my support in my sickness. Confirm my soul with strength from above, that I may bear with patience all the uneasiness, pains, disquiets, and difficulties, of my illness; that I may cheerfully accept them as the just punishment of my offences. Preserve me from all temptations, and be thou my defence against all assaults of the enemy, that in this sickness I may no ways offend thee. And if this is

to be my last, I beg of thee so to direct me by thy grace, that I may no ways neglect or be deprived of those means which thou hast in thy mercy ordained for the good of my soul, to prepare it for its passage into eternity; that being perfectly cleansed from all my iniquities, I may believe in thee, love thee, put my whole trust in thee, and through the merits of thy death and passion, be admitted into the company of the blessed, where I may praise thee for ever. Amen.

This, or such like Prayers, ought to be said, at least in heart, not only in the beginning, but every day throughout the whole time of sickness.

SEVERAL EXERCISES PROPER IN LONG SICKNESS.

To be read at times, leisurely and distinctly, by any Friend whom the sick Person may accompany, not in words, but in heart.

OF FAITH.

I BELIEVE in God the Father, who has made me to his own image and likeness. And in Jesus Christ my Saviour, who has redeemed me by his precious blood.

And in the Holy Ghost, who has sanctified me in my baptism.

I believe the Holy Catholic Church, and whatever she teaches, as received from Christ and his apostles. Of this Church I profess myself a member at present, and thus I desire to die.

In profession of this faith, I here recite

the Apostles' Creed. *I believe in God, the Father almighty, creator of heaven, &c.*

All which I understand in the sense our holy mother, the Church, has always understood it.

Thus, O God, I believe; increase, I beseech thee, and confirm my faith.

With this I desire to appear before thy tribunal, where I firmly hope I shall see the good things thou hast prepared in the land of the living.

OF HOPE.

THOU hast prepared, O Lord, everlasting happiness for those that love thee. But how can I expect a part in this reward who am a most grievous sinner, and from my childhood have ever done evil in thy sight? Ah, my God, while I look on myself, I am terrified with my sins, and see there nothing but reasons of despair; and from this sense of my own unworthiness, I here declare I have nothing of my own to trust to; no, my God, nothing of my own, but all my hope is in thee.

I confess, therefore, my sins are many and grievous; but still I trust in thy mercy, that through the merits and passion of my Redeemer, Jesus Christ, I shall obtain pardon of my offences, and partake of the glory of the blessed. Thou hast said it, O Lord, that thou wilt cast off none that place their hope in thee; behold I hope in thee, let me not be confounded for ever. Though I were

guilty of many more sins, yet still would I trust in thee, for thy mercy is infinitely above all my iniquity!

Look therefore on me with the eyes of compassion, and reject not the petition of one prostrate at thy feet. I am dust and ashes, but behold I offer to thee the passion and blood of thy only Son; in that I have an infinite treasure of mercy stored up for me: he laid down his life for sinners, and became a propitiation for my offences; it is this I now present to thee: it is in this, and thy promises, I ground all my hope; and since I have this to depend on, I will never despair, but ever preserve a firm and lively trust in thee. Our Lord is my light and my salvation, whom shall I fear? Our Lord is my protector, and nothing shall hurt me. Our Lord is merciful and full of compassion; as a tender father has compassion on his children, so will our Lord show mercy to all that fear him; for he knows what we are, and of what we are made. He is sweet and tender to all, and his mercies are above all his works. He gives strength to the weak, raises up those that fall, comforts the afflicted, and pardons sinners. O God, all these good effects I hope thou wilt at present work in my soul, and so watch over me, that nothing necessary for my salvation be wanting to me.

OF CHARITY.

I LOVE thee, my Lord God, and it is my hearty desire to increase still more and

more in thy love, that I may love thee as thou hast commanded, with all my heart, with all my soul, and with all my strength. Thou art to me all in all; and out of thee there is nothing able to help me, or worthy of my love. O infinite goodness, when shall I perfectly love thee? When wilt thou wholly possess my heart? When shall I be entirely thine? O let that happy hour come, when thou wilt take full possession of my heart, that I may give myself wholly to thee. Lord Jesus Christ, thou hast bestowed infinite blessings on me, throughout the whole course of my life; add this one blessing more, I beseech thee, to all the former, that I may here perfectly renounce all the unlawful, vain, and unprofitable affections of this world, and begin now to fix my heart on thee, with a pure and perfect love, which may abide for all eternity.

OF PATIENCE.

I WILL speak to our Lord, who am but dust and ashes, and as the shadow that passes away. Remember, Lord, what I am, and what my being is; remember thou hast made me as clay, and into earth I shall return again. Show not therefore thy power against me, for what strength have I to bear it? And how shall I, being so weak as I am, hold out with patience? Why then has my Lord stretched forth his hand against me, let this disorder seize on my spirits, and cast me on the bed of sickness? But

why do I now lift up my head against heaven, and appear uneasy under the decrees of the Almighty? No, I will rather choose to say, 'Tis our Lord has given health and strength, 'tis our Lord has taken it away; as it has seemed good to our Lord, so it is done; blessed be the name of our Lord. Thus I say, my God, thus I think: thou art just, O Lord; thy judgment is right; I have deserved far greater punishment than this: were I to be my own judge, and the punisher of my own wickedness, I could take off nothing of the evil I now suffer. I acknowledge in what I feel the hand of a tender Father, chastising a rebellious child; it is not the arm of a severe judge, punishing me in the justice of his wrath: but, however, this one thing, O merciful Father, I ask of thee, that thou wouldest remember what I am; that I am frail and weak; that of myself I can do nothing, and how much I stand in need of thy grace, to support and comfort me. Grant me, therefore, I beseech thee, strength to suffer; give me patience, for this is necessary for me; grant this my request, and then behold my heart is ready, O Lord, my heart is ready, to accept whatever thou art pleased to lay on me, and even to be comforted under thy scourge. Let it be the effect of thy mercy, that in patience I may possess my soul. For this end I will often look on the face of thy Christ, that by considering him, who suffered so much for me, I may be encouraged to suffer. He be-

came obedient to death, even the death of the cross: but as for me, I have not yet resisted to blood, I have yet suffered but little: but how much shall I then suffer, when the time shall come, that the pangs of death seize upon me!

OF RESIGNATION.

LORD Jesus Christ, thou art my refuge, in thee I believe and put my trust; thou hast been my protector from my youth; and now I have none to trust to, none to depend on, but only thee, my God. Behold, then, the straits I am now in; I have life and death before me, but what to fear, or what to hope, I know not; I know not what is expedient or best for me; thou knowest, O Jesus: do with me, therefore, what thou pleasest; dispose of me as thou knowest best; for I am thine, with all my heart, and into thy hands I surrender all that I have or am.

 THE JESUS PSALTER.

There is no other name under heaven given to men whereby we must be saved. Acts, iv. 12.

This Psalter consists of fifteen petitions, and the glorious Name of Jesus being repeated ten times before each of them, the repetition is made thrice fifty times. It may be said either all at once, or at thrice, according to a person's devotion and leisure, as this sacred Name is not to be repeated hastily over, but with great reverence and devotion.

PART I. *Begin by a devout kneeling, or bowing, at the adorable Name of Jesus, saying,*

IN the Name of Jesus let every knee bow, of those that are in heaven, on earth, and

under the earth ; and let every tongue confess, that our Lord Jesus Christ is in the glory of God the Father. *Phil. ii. 10.*

The First Petition.

Jesus, Jesus, Jesus, }
 Jesus, Jesus, Jesus, } Have mercy on me.
 Jesus, Jesus, Jesus, }

JESUS, have mercy on me, O God of compassion, and forgive the many and great offences which I have committed in thy sight.

Many have been the follies of my life, and great are the miseries which I have deserved for my ingratitude.

Have mercy on me, dear Jesus, for I am weak ; O Lord, heal me, who am unable to help myself.

Deliver me from setting my heart upon any of thy creatures, which may divert my eyes from a continual looking up to thee.

Grant me grace henceforth, for the love of thee, to hate sin ; and out of a just esteem of thee, to despise all worldly vanities.

Have mercy on all sinners, Jesus, I beseech thee : turn their vices into virtues, and making them true observers of thy law, and sincere lovers of thee, bring them to bliss in everlasting glory.

Have mercy also on the souls in purgatory, for thy bitter passion, I beseech thee, and for thy glorious Name Jesus.

O blessed Trinity, one eternal God, have mercy on me. Our Father. Hail Mary, &c.

The Second Petition.

Jesus, Jesus, Jesus, }
 Jesus, Jesus, Jesus, } help me.
 Jesus, Jesus, Jesus, }

JESUS, help me to overcome all temptations to sin, and the malice of my ghostly enemy.

Help me to spend my time in virtuous actions, and in such labours as are acceptable to thee.

To resist and repel the motions of my flesh to sloth, and gluttony, and impurity.

To render my heart enamoured of virtue, and inflamed with desires of thy glorious presence.

Help me to deserve and keep a good name, by a peaceful and pious living, to thy honour, O Jesus, to my own comfort, and the benefit of others.

Have mercy on all sinners, &c., *as before*, p. 142. Our Father. Hail Mary.

The Third Petition.

Jesus, Jesus, Jesus, }
 Jesus, Jesus, Jesus, } strengthen me.
 Jesus, Jesus, Jesus, }

JESUS, strengthen me in soul and body, to please thee in doing such works of virtue as may bring me to thine everlasting joy and felicity.

Grant me a firm purpose, most merciful Saviour, to amend my life, and to recompense for the years past.

Those years, which I have mispent to

thy displeasure in vain or wicked thoughts, words, deeds, and evil customs.

Make my heart obedient to thy will, and ready for thy love, to perform all the works of mercy.

Grant me the gifts of the Holy Ghost, which, by a virtuous life, and devout frequenting of thy most holy sacraments, may at length bring me to thy heavenly kingdom.

Have mercy, &c., p. 142. Our Father. Hail Mary.

The Fourth Petition.

Jesus, Jesus, Jesus, }
 Jesus, Jesus, Jesus, } comfort me.
 Jesus, Jesus, Jesus, }

JESUS, comfort me, and give me grace to place my chief, my only joy, and felicity in thee.

Send me heavenly meditations, spiritual sweetness, and fervent desires of thy glory; ravish my soul with the contemplation of heaven, when I shall everlastingly dwell with thee.

Bring often to my remembrance thine unspeakable goodness, thy gifts, and the great kindness which thou hast shown me.

And when thou bringest to my mind the sad remembrance of my sins, whereby I have so unkindly offended thee:

Comfort me with the assurance of obtaining thy grace by the spirit of perfect repentance, which may purge away my guilt, and prepare me for thy kingdom.

Have mercy, &c., p. 142. Our Father. Hail Mary.

The Fifth Petition.

Jesus, Jesus, Jesus, }
 Jesus, Jesus, Jesus, } make me constant.
 Jesus, Jesus, Jesus, }

JESUS, make me constant in faith, hope, and charity, give me perseverance in all virtues, and a resolution never to offend thee.

Let the memory of thy passion, and of those bitter pains which thou sufferedst for me, strengthen my patience, and recreate me in all tribulation and adversity.

Let me always hold fast the doctrines of thy Catholic church, and render me a diligent frequenter of all holy duties.

Let no false delight of this deceitful world blind me, no fleshly temptation, or fraud of the devil, shake my heart.

My heart, which hath for ever set up its rest in thee, and resolved to undervalue all for thine eternal reward.

Have mercy on all sinners, Jesus, I beseech thee, turn their vices into virtues, and making them true observers of thy law, and sincere lovers of thee, bring them to bliss in everlasting glory.

Have mercy also on the souls in purgatory, for thy bitter passion, I beseech thee, and for thy glorious name Jesus.

O blessed Trinity, one eternal God, have mercy on me.

Our Lord Jesus Christ *humbled himself, becoming obedient unto death, even to the death of the cross.* Phil. ii. 8.

Hear these my petitions, O my most merciful Saviour, and grant me grace so frequently to repeat and consider them, that they may prove easy steps, whereby my soul may ascend to the knowledge, love, and performance of my duty to thee, and my neighbour, through the whole course of my life. Amen. Our Father. Hail Mary. I believe in God.

PART II. *Begin as before, saying,*

In the name of Jesus, &c., p. 141.

The Sixth Petition.

Jesus, Jesus, Jesus, } enlighten me with spi-
 Jesus, Jesus, Jesus, } ritual wisdom.
 Jesus, Jesus, Jesus, }

JESUS, enlighten me with spiritual wisdom to know thy goodness, and all those things which are most acceptable to thee.

Grant me a clear apprehension of my only good, and discretion to order my life according to it.

Grant that I may wisely proceed from virtue to virtue, till at length I arrive at the clear vision of thy glorious Majesty.

Permit me not, dear Lord, to return to those sins for which I have been sorry, and of which I have purged myself by repentance and confession.

Grant me grace to benefit the souls of others by my good example, and to reduce those by good counsel, who misbehave towards me.

Have mercy, &c., p. 142. Our Father.
Hail Mary.

The Seventh Petition.

Jesus, Jesus, Jesus, }
Jesus, Jesus, Jesus, } grant me grace to fear
Jesus, Jesus, Jesus, } thee.

JESUS, grant me grace inwardly to fear thee, and to avoid all occasions of offending thee.

Let thy threats of the torments which are to fall on sinners, the fear of losing thy love and thy heavenly inheritance, always keep me in awe.

Let me not dare to remain in sin, but soon return to repentance, lest, through thine anger, the dreadful sentence of endless death and damnation fall upon me.

Let the powerful intercession of thy blessed mother, and all thy saints, but above all, thy own merits and mercy, O my Saviour, be ever between thine avenging justice and my poor soul.

Enable me, O my God, to work out my salvation with fear and trembling; and let the apprehension of thy secret judgments render me a more humble and diligent suitor to the throne of thy grace.

Have mercy, &c., p. 142. Our Father.
Hail Mary.

The Eighth Petition.

Jesus, Jesus, Jesus, }
Jesus, Jesus, Jesus, } grant me grace to love
Jesus, Jesus, Jesus, } thee.

JESUS, grant me grace truly to love thee for thine infinite goodness, and those excessive bounties which I have received, and hope for ever to receive from thee.

Let the remembrance of thy kindness and patience, conquer the malice and wretched inclinations of my perverse nature.

Let the consideration of my many deliverances, thy frequent calls, and continual assistance in the ways of life, make me ashamed of my ingratitude.

And what dost thou require of me for all thy mercies, or by them, but to love thee?

And why dost thou require it, but because thou art my only good?

O my dear Lord, my whole life shall be nothing but a desire of thee; and because I indeed love thee, I will most diligently keep thy commandments.

Have mercy, &c., p. 142. Our Father. Hail Mary.

The Ninth Petition.

Jesus, Jesus, Jesus,	} grant me grace to re-
Jesus, Jesus, Jesus,	
Jesus, Jesus, Jesus,	

member my death.

JESUS, grant me grace always to remember my death and the great account which I am then to give, that so, my soul, being always well disposed, may depart out of this world in thy grace.

Then by the holy intercession of thy blessed mother, and the assistance of the glorious St. Michael, deliver me from the

enemy of my soul ; and thou, my good angel, I beseech thee to help me at that most important hour.

Then, dear Jesus, remember thy mercy, and turn not thy most amiable face away from me because of my offences.

Secure me against the terrors of that day, by causing me now to die daily to all earthly things, and so to have my conversation continually in heaven.

Let the remembrance of my death teach me how to esteem my life ; and the memory of thy resurrection encourage me to descend cheerfully into the grave.

Have mercy, &c., p. 142. Our Father. Hail Mary.

The Tenth Petition.

Jesus, Jesus, Jesus,	} send me here my
Jesus, Jesus, Jesus,	
Jesus, Jesus, Jesus,	

purgatory.

JESUS, send me here my purgatory, and so prevent the torments of that cleansing fire, which attends those souls in the next world, that have not been sufficiently purged in this.

Vouchsafe to grant me those merciful crosses and afflictions which thou seest necessary for the taking off my affections from all things here below.

Since no one can see thee that loveth anything which is not for thy sake, suffer not my heart to find any rest here, but in sighing after thee.

Too bitter, alas ! will be the anguish of a

soul that is separated from thee, that desireth, but cannot come to thee, being clogged with the heavy chains of sin.

Here, then, O my Saviour, keep me continually mortified to this world; that being purged thoroughly with the fire of thy love, I may immediately pass hence into thine everlasting possession.

Have mercy, &c. *as at the end of the Fifth Petition.* Our Father. Hail Mary. I believe in God.

PART III. *Begin as before, saying,*

In the name of Jesus let every knee, &c.

The Eleventh Petition.

Jesus, Jesus, Jesus,	} grant me grace to avoid bad company.
Jesus, Jesus, Jesus,	
Jesus, Jesus, Jesus,	

JESUS, grant me grace to avoid bad company; or if I chance to come among such, I beseech thee, by the merits of thine incorrupt conversation among sinners, preserve me from being overcome by any temptations to mortal sin.

Cause me, O blessed Lord, to remember always with dread, that thou art present and hearest, who wilt take an account of all our words and actions, and wilt judge us according to them.

How dare I then converse with slanderers, liars, drunkards, or swearers; or with such whose discourse is either quarrelsome, dissolute, or vain?

Repress in me, dear Jesus, all inordinate

affections to carnal pleasure, and to the delight of taste; grant me grace to avoid such company as would blow the fire of those unruly appetites.

Thy power defend, thy wisdom direct, thy fatherly pity chastise me, and make me live so here among men, that I may be fit for the conversation of angels hereafter.

Have mercy, &c. p. 142. Our Father. Hail Mary.

The Twelfth Petition.

Jesus, Jesus, Jesus, } grant me grace to call
 Jesus, Jesus, Jesus, } on thee for help.
 Jesus, Jesus, Jesus, }

JESUS, grant me grace in all my necessities to call on thee for help, faithfully remembering thy death and resurrection for me. Wilt thou be deaf to my cries, that wouldst lay down thy life for my ransom? or canst thou not save me, that couldst take it up again for my crown?

Whom have I in heaven but thee, O my Jesus, whose blessed mouth hath pronounced, *Call upon me in the day of trouble, and I will deliver thee?*

Thou art my sure rock of defence against all sorts of enemies; thou art my ready grace, able to strengthen me to every good work.

Therefore, in all my sufferings, weaknesses, and temptations, I will confidently call on thee; hear me, O my Jesus, and when thou hearest have mercy.

Have mercy on all sinners, &c p. 142
Our Father. Hail Mary.

The Thirteenth Petition

Jesus, Jesus, Jesus, }
Jesus, Jesus, Jesus, } make me persevere in
Jesus, Jesus, Jesus, } virtue.

JESUS, make me persevere in virtue and a good life, and never give over thy service, till thou bringest me to my reward in thy kingdom.

In all pious customs and holy duties, in my honest and necessary employments, continue and strengthen, O Lord, my soul and body.

Is my life anything but a pilgrimage on earth towards the new Jerusalem, to which, he that sitteth down, or turneth out of the way, can never arrive?

O Jesus, make me always consider thy blessed example: through how much pain, and how little pleasure, thou didst press on to a bitter death, that being the way to a glorious resurrection.

Make me, O my Redeemer, seriously weigh those severe words of thine, *he only that persevereth to the end shall be saved.*

Have mercy on all sinners, &c. p. 142.
Our Father. Hail Mary.

The Fourteenth Petition.

Jesus, Jesus, Jesus, }
Jesus, Jesus, Jesus, } grant me grace to fix
Jesus, Jesus, Jesus, } my mind on thee.

JESUS, grant me grace to fix my mind on thee, especially in time of prayer, when I directly converse with thee.

Stop the motions of my wandering head, and the desires of my unstable heart; suppress the power of my spiritual enemies, who endeavour at that time to draw my mind from heavenly thoughts, to many vain imaginations.

So shall I, with joy and gratitude, look on thee as my deliverer from all the evils I have escaped; and as my benefactor for all the good I have ever received, or can hope for.

I shall see that thou art my only good, and that all other things are but means ordained by thee, to make me fix my mind on thee, to make me love thee more and more, and, by loving thee, to be eternally happy.

O beloved of my soul, take up all my thoughts here, that mine eyes, abstaining from all vain and hurtful sights, may become worthy to behold thee face to face in thy glory for ever.

Have mercy, &c. p. 142. Our Father. Hail Mary.

The Fifteenth Petition.

Jesus, Jesus, Jesus, } give me grace to order
 Jesus, Jesus, Jesus, } my life towards my
 Jesus, Jesus, Jesus, } eternal welfare.

JESUS, give me grace to order my life towards my eternal welfare, heartily intending, and wisely designing, all the opera-

tions of my body and soul to obtain the reward of thine infinite bliss, and eternal felicity.

For what else is this world, but a school to breed up souls, and fit them for the other? and how are they fitted, but by an eager desire of enjoying God, their only end?

Break my froward spirit, O Jesus; make it humble and obedient: grant me grace to depart hence with contempt of this world and a heart filled with joy at my going to thee.

Let the memory of thy passion make me cheerfully undergo all temptations or sufferings here for thy love, whilst my soul breatheth after that blissful life and immortal glory, which thou hast prepared in heaven for thy servants.

O Jesus, let me frequently and attentively consider, that whatever I gain, if I lose thee, all is lost; and whatever I lose, if I gain thee, all is gained.

Have mercy, &c. *as in the Fifth Petition.*
Our Father. Hail Mary. I believe.



HYMNS.

A HYMN TO OUR SAVIOUR JESUS.

Abridged from St. Bernard.

JESUS, the only thought of thee,
With sweetness fills my breast;
But sweeter far it is to see,
And on thy beauty feast.

- 2 No sound, no harmony so gay,
Can art or music frame ;
No thoughts can reach, no words can say,
The sweets of thy blest name.
- 3 Jesus, our hope, when we repent,
Sweet source of all our grace ;
Sole comfort in our banishment,
O ! what when face to face !
- 4 Jesus, that name inspires my mind
With springs of life and light ;
More than I ask in thee I find,
And languish with delight.
- 5 No art or eloquence of man
Can tell the joys of love ;
Only the saints can understand
What they in Jesus prove.
- 6 Thee then I'll seek retir'd apart,
From world and business free :
When these shall knock, I'll shut my heart,
And keep it all for thee.
- 7 Before the morning light I'll come,
With Magdalen, to find,
In sighs and tears, my Jesu's tomb,
And there refresh my mind.
- 8 My tears upon his grave shall flow,
My sighs the garden fill :
Then at his feet myself I'll throw,
And there I'll seek his will.
- 9 Jesus, in thy blest steps I'll tread,
And walk in all thy ways ;
I'll never cease to weep and plead
'Till I'm restor'd to grace.
- 10 O King of love, thy blessed fire,
Does such sweet flames excite,
That first it raises the desire,
Then fills it with delight.
- 11 Thy lovely presence shines so clear
Through every sense and way,

- That souls which once have seen thee near,
See all things else decay.
- 12 Come, then, dear Lord, possess my heart,
Chase thence the shades of night;
Come, pierce it with thy flaming dart,
And ever shining light.
- 13 Then I'll for ever Jesus sing,
And with the saints rejoice;
And both my heart and tongue shall bring
Their tribute to my dearest King,
In never-ending joys. Amen.

INVOCATIONS OF THE HOLY GHOST.

Proper before reading or any other spiritual undertaking.

THE HYMN, *Veni Creator.*

- COME, Holy Ghost, Creator, come,
From thy bright heavenly throne;
Come, take possession of our souls,
And make them all thy own.
- 2 Thou who art call'd the Paraclete,
Best gift of God above;
The living Spring, the living Fire,
Sweet Uction and true Love.
- 3 Thou who art sev'n-fold in thy grace,
Finger of God's right hand;
His promise teaching little ones
To speak and understand.
- 4 O! guide our minds with thy blest light,
With love our hearts inflame;
And with thy strength, which ne'er decays,
Confirm our mortal frame.
- 5 Far from us drive our hellish foe,
True peace unto us bring:
And through all perils lead us safe
Beneath thy sacred wing.
- 6 Through thee may we the Father know,
Through thee th' eternal Son,

And thee the Spirit of them both,
Thrice blessed Three in One.

- 7 All glory to the Father be,
With his co-equal Son,
The like to thee, great Paraclete,
Till time itself is done. Amen.

THE HYMN, *Veni Sancte Spiritus*.

COME, Holy Ghost, send down those beams,
Which sweetly flow in silent streams,
From thy bright throne above.
O come, thou Father of the poor,
O come, thou Source of all our store;
Come, fill our hearts with love.

- 2 O thou, of Comforters the best,
O thou, the soul's delightful guest,
'The pilgrim's sweet relief.
*Thou art true rest in toil and sweat,
Refreshment in th' excess of heat,
And solace in our grief.*
- 3 Thrice blessed light, shoot home thy darts,
And pierce the centres of those hearts,
Whose faith aspires to thee;
Without thy Godhead nothing can
Have any price or worth in man,
Nothing can harmless be.
- 4 Lord, wash our sinful stains away,
Water, from heav'n, our barren clay;
Our wounds and bruises heal;
To thy sweet yoke our stiff necks bow;
Warm with thy fire our hearts of snow,
Our wand'ring feet repeal.
- 5 Grant to thy faithful, dearest Lord,
Whose only hope is thy sure word,
The seven gifts of the Spirit:
Grant us in life thy helping grace:
Grant us at death to see thy face,
And endless joy inherit. Amen.

Anth. Come, Holy Spirit, fill the hearts of thy faithful, and kindle in them the fire of thy love.

V. Send forth thy Spirit, and our hearts will be regenerated;

R. And thou shalt renew the face of the earth.

Let us Pray.

O GOD, who hast taught the hearts of the faithful by the light of the Holy Spirit, grant that we may by the gift of the same Spirit, be always truly wise, and ever rejoice in his consolations. Through Jesus Christ our Lord. Amen.

CORPUS CHRISTI.

JESUS! my Lord, my God, my all!
How can I love thee as I ought?
And how revere this wondrous gift,
So far surpassing hope or thought?
Sweet Sacrament! we Thee adore!
O, make us love Thee more and more!

2 Had I but Mary's sinless heart
To love Thee with, my dearest King!
O with what bursts of fervent praise
Thy goodness, Jesus, would I sing!
Sweet Sacrament! we Thee adore!
O, make us love Thee more and more!

3 O see! within a creature's hand
The vast Creator deigns to be,
Reposing infant-like, as though
On Joseph's arm, or Mary's knee.
Sweet Sacrament we Thee adore!
O, make us love Thee more and more!

4 Thy Body, Soul, and Godhead, all!
O mystery of love divine!
I cannot compass all I have,
For all Thou hast and art are mine!
Sweet Sacrament! we Thee adore!
O, make us love Thee more and more!

5 Sound, sound his praises higher still,
And come, ye angels, to our aid,

Tis God! 'tis God! the very God,
 Whose power both man and angels made!
 Sweet Sacrament! we Thee adore!
 O, make us love Thee more and more!

- 6 Ring joyously, ye solemn bells!
 And wave, O wave, ye censers bright!
 Tis Jesus cometh, Mary's Son,
 And God of God, and Light of Light!
 Sweet Sacrament! we Thee adore!
 O, make us love Thee more and more!
- 7 O earth! grow flowers beneath His feet,
 And thou, O sun, shine bright this day!
 He comes! He comes! O Heaven on earth!
 Our Jesus comes upon His way!
 Sweet Sacrament! we Thee adore!
 O, make us love Thee more and more!
- 8 He comes! He comes! the Lord of Hosts,
 Borne on His throne triumphantly!
 We see Thee, and we know Thee, Lord;
 And yearn to shed our blood for Thee.
 Sweet Sacrament! we Thee adore!
 O, make us love Thee more and more!*
- 9 Our hearts leap up; our trembling song
 Grows fainter still; we can no more;
 Silence! and let us weep—and die
 Of very love, while we adore.
 Great Sacrament of love divine!
 All, all we have or are be Thine!

REV. DR. FABER.

TO MY GUARDIAN ANGEL.

- DEAR Angel! ever at my side,
 How loving must thou be
 To leave thy home in Heaven to guard
 A guilty wretch like me.
- 2 Thy beautiful and shining face
 I see not, though so near;

* Verses 6, 7, 8 are usually omitted in singing;

- The sweetness of thy soft low voice
I am too deaf to hear.
- 8 I cannot feel thee touch my hand
With pressure light and mild,
To check me as my mother did
When I was but a child.
- 4 But I have felt thee in my thoughts
Fighting with sin for me ;
And when my heart loves God, I know
The sweetness is from thee.
- 5 And when, dear Spirit! I kneel down
Morning and night to prayer,
Something there is within my heart
Which tells me thou art there.
- 6 Yes! when I pray thou prayest too—
Thy prayer is all for me ;
But when I sleep, thou sleepest not,
But watchest patiently.
- 7 But most of all I feel thee near,
When, from the good priest's feet,
I go absolved, in fearless love,
Fresh toils and cares to meet.
- 8 And thou in life's last hour wilt bring
A fresh supply of grace,
And afterwards wilt let me kiss
Thy beautiful bright face.
- 9 Ah me ! how lovely they must be
Whom God has glorified ;
Yet one of them, O sweetest thought!
Is ever at my side.
- 10 Then for thy sake, dear Angel! now
More humble will I be :
But I am weak, and when I fall,
O weary not of me :
- 11 O weary not, but love me still,
For Mary's sake, thy Queen ;
She never tired of me, though I
Her worst of sons have been.

- 12 She will reward thee with a smile ;
 Thou know'st what it is worth !
 For Mary's smiles each day convert
 The hardest hearts on earth.
- 13 Then love me, love me, Angel dear !
 And I will love thee more ;
 And help me when my soul is cast
 Upon the eternal shore.

MARY, THE MOTHER OF MERCY.

(From St. Alphonsus.)

LOOK down, O Mother Mary !
 From thy bright throne above ;
 Cast down upon thy children
 One only glance of love.

- 2 And if a heart so tender
 With pity flows not o'er,
 Then turn away, O Mother !
 And look on us no more.

Repeat. Look down, O Mother Mary ! &c.

- 3 See how ingrate and guilty
 We stand before thy Son ;
 His loving heart reproaches
 The evil we have done.
- 4 But if thou wilt appease Him,
 Speak for us,—but one word ;
 Thou only canst obtain us
 The pardon of our Lord.

Repeat. Look down, O Mother Mary ! &c.

- 5 O Mary, dearest Mother !
 If thou wouldst have us live,
 Say that we are thy children,
 And then he will forgive.
- 6 Our sins make us unworthy
 That title still to bear,
 But thou art still our Mother !
 Then shew a Mother's care.

Repeat. Look down, O Mother Mary ! &c.

7 Open to us thy mantle,
 There stay we without fear ;
 What evil can befall us
 If, Mother, thou art near ?

8 O sweetest, dearest Mother!
 Thy sinful children save;
 Look down on us with pity,
 Who thy protection crave.

Repeat. Look down, O Mother Mary!
 From thy bright throne above;
 Cast down upon thy children,
 One only glance of love.

THE IMMACULATE CONCEPTION.

O PUREST of creatures! sweet Mother! sweet Maid!

The one spotless womb wherein Jesus was laid!
 Dark night hath come down on us, Mother! and we
 Look out for thy shining, sweet Star of the Sea!

2 Deep night hath come down on this rough-spoken world,
 And the banners of darkness are boldly unfurled;
 And the tempest-tossed Church—all her eyes are on thee,
 They look to thy shining, sweet Star of the Sea!

3 The Church doth what God had first taught her to do;
 He looked o'er the world to find hearts that were true;
 Through the ages He looked, and He found none but thee,
 And He loved thy clear shining, sweet Star of the Sea!

4 He gazed on thy soul; it was spotless and fair,
 For the empire of sin—it had never been there;
 None had e'er owned thee, dear Mother! but He,
 And He blest thy clear shining, sweet Star of the Sea!

- 5 Earth gave Him one lodging; 'twas deep in thy breast,
And God found a home where the sinner finds rest;
His home and His hiding place, both were in thee,
He was won by thy shining, sweet Star of the Sea!
- 6 O blissful and calm was the wonderful rest
That thou gavest thy God in thy virginal breast;
For the Heaven He left He found Heaven in thee,
And He shone in thy shining, sweet Star of the Sea!
- 7 To sinners what comfort, to angels what mirth,
That God found one creature unfallen on earth,
One spot where His Spirit untroubled could be,
The depths of thy shining, sweet Star of the Sea!
- 8 So age after age in the Church had gone round,
And the Saints new inventions of homage have found,
New titles of honour, new honours for thee,
New love for thy shining, sweet Star of the Sea!
- 9 And now from the Church of all lands thy dear name
Comes borne on the breath of one mighty acclaim;
Men call on their father that he should decree
A new gem to thy shining, sweet Star of the Sea!
- 10 O shine on us brighter than ever, then, shine!
For the primest of honours, dear Mother! is thine;
"Conceived without sin," thy new title shall be,
Clear light from thy birth-spring, sweet Star of the Sea!
- 11 So worship we God in these rude latter days:
So worship we Jesus our Love, when we praise
His wonderful grace in the gifts He gave thee,
The gift of clear shining, sweet Star of the Sea!
- 12 Deep night hath come down on us, Mother! deep night,
And we need more than ever the guide of thy light;
For the darker the night is, the brighter should be
Thy beautiful shining, sweet Star of the Sea!

TO OUR BLESSED LADY.

For the Souls in Purgatory.

- O** TURN to Jesus, Mother! turn,
And call Him by His tenderest names;
Pray for the Holy Souls that burn
This hour amid the cleansing flames.
- 2 Ah! they have fought a gallant fight;
In death's cold arms they persevered;
And after life's uncheery night
The harbour of their rest is neared.
- 3 In pains beyond all earthly pains,
Favourites of Jesus! there they lie,
Letting the fire wear out their stains,
And worshipping God's purity.
- 4 Spouses of Christ they are, for He
Was wedded to them by His blood;
And angels o'er their destiny
In wondering adoration brood.
- 5 They are the children of thy tears;
Then hasten, Mother! to their aid;
In pity think each hour appears
An age while glory is delayed.
- 6 See, how they bound amid their fires,
While pain and love their spirits fill;
Then with self-crucified desires
Utter sweet murmurs, and lie still.
- 7 Ah me! the love of Jesus yearns
O'er that abyss of sacred pain,
And as He looks His Bosom burns
With Calvary's dear thirst again.
- 8 O Mary! let thy Son no more
His lingering Spouses thus expect;
God's children to their God restore,
And to the Spirit His elect.
- 9 Pray then, as thou hast ever prayed;
Angels and Souls, all look to thee;
God waits thy prayers, for He hath made
Those prayers His law of charity.

HYMN TO ST. JOSEPH.

Hail! holy Joseph, hail!	Hail! holy Joseph, hail!
Husband of Mary, hail!	God's choice wert thou
Chaste as the lily flower	alone;
In Eden's peaceful vale.	To thee the Word made
	flesh
Hail! holy Joseph, hail!	Was subject as a Son.
Father of Christ esteemed!	
Father be thou to those	
Thy Foster-Son redeemed.	Hail! holy Joseph, hail!
	Teach us our flesh to tame,
Hail! holy Joseph, hail!	And, Mary, keep the hearts
Prince of the house of God!	That love thy husband's
May His best graces be	name.
By thy sweet hands be-	
stowed.	
	Mother of Jesus! bless,
Hail! holy Joseph, hail!	And bless, ye Saints on
Comrade of angels, hail!	high,
Cheer thou the hearts that	All meek and simple souls
faint,	[fail. That to Saint Joseph cry.
And guide the steps that	

JESUS CRUCIFIED.

- O** COME and mourn with me awhile;
 See, Mary calls us to her side;
 O come and let us mourn with her;
 Jesus, our Love, is crucified!
- 2 Have we no tears to shed for Him,
 While soldiers scoff and Jews deride?
 Ah! look how patiently He hangs;
 Jesus, our Love, is crucified!
- 3 How fast His Hands and Feet are nailed;
 His blessed Tongue with thirst is tied,
 His failing Eyes are blind with blood;
 Jesus, our Love, is crucified!
- 4 His Mother cannot reach His Face;
 She stands in helplessness beside;
 Her heart is martyred with her Son's;
 Jesus, our Love, is crucified!
- 5 Seven times He spoke, seven words of love,
 And all three hours His silence cried

- For mercy on the souls of men;
 Jesus, our Love, is crucified!
- 6 What was Thy crime, my dearest Lord?
 By earth, by heaven, Thou hast been tried,
 And guilty found of too much love;
 Jesus, our Love, is crucified!
- 7 Found guilty of excess of love,
 It was thine own sweet will that tied
 Thee tighter far than helpless nails;
 Jesus, our Love, is crucified!
- 8 Death came, and Jesus meekly bowed;
 His falling Eyes he strove to guide
 With mindful love to Mary's face;
 Jesus, our Love, is crucified!
- 9 O break, O break, hard heart of mine!
 Thy weak self-love and guilty pride
 His Pilate and His Judas were:
 Jesus, our Love, is crucified!
- 10 Come, take thy stand beneath the Cross,
 And let the Blood from out that Side
 Fall gently on thee drop by drop;
 Jesus, our Love, is crucified!
- 11 A broken heart, a fount of tears,
 Ask, and they will not be denied;
 A broken heart love's cradle is;
 Jesus, our Love, is crucified!
- 12 O Love of God! O Sin of man!
 In this dread act your strength is tried;
 And victory remains with love,
 For He, our Love, is crucified!

THE PRECIOUS BLOOD.

(From the Italian.)

HAIL, Jesus! Hail! who for my sake
 Sweet Blood from Mary's veins didst take,
 And shed it all for me;
 O blessed be my Saviour's Blood,
 My life, my light, my only good,
 To all eternity.

2 To endless ages let us praise
 The Precious Blood whose price could raise
 The world from wrath and sin;
 Whose streams our inward thirst appease,
 And heal the sinner's worst disease,
 If he but bathe therein.

3 O sweetest Blood, that can implore
 Pardon of God, and heaven restore,
 The heaven which sin had lost:
 While Abel's blood for vengeance pleads,
 What Jesus shed still intercedes
 For those who wrong him most.

4 O to be sprinkled from the wells
 Of Christ's own sacred Blood, excels
 Earth's best and highest bliss:
 The ministers of wrath divine
 Hurt not the happy hearts that shine
 With those red drops of His!

5 Ah! there is joy amid the Saints,
 And hell's despairing courage faints
 When this sweet song we raise:
 O louder then, and louder still,
 Earth with one mighty chorus fill,
 The Precious Blood to praise!

To all the faithful who say or sing the above Hymn, Plus
 VII. grants an indulgence of 100 days: applicable also to
 the souls in Purgatory.

HYMN FOR GOOD FRIDAY.

O ERWHELM'D in depths of woe,
 Upon the tree of scorn
 Hangs the Redeemer of mankind,
 With racking anguish torn.

2 See! how the nails those hands
 And feet so tender rend;
 See! down His face, and neck, and breast,
 His sacred Blood descend.

3 Hark! with what awful cry
 His spirit takes its flight;
 That cry, it pierc'd His Mother's heart,
 And whelm'd her soul in night.

- 4 Earth hears, and to its base
Rocks wildly to and fro;
Tombs burst; seas, rivers, mountains quake;
The veil is rent in two.
- 5 The sun withdraws his light;
The midday heavens grow pale;
The moon, the stars, the universe,
Their Maker's death bewail.
- 6 Shall man alone be mute?
Come, youth! and hoary hairs!
Come, rich and poor! come, all mankind!
And bathe those feet in tears.
- 7 Come, fall before His Cross,
Who shed for us His Blood;
Who died the victim of pure love,
To make us sons of God.
- 8 Jesu! all praise to Thee,
Our joy and endless rest!
Be Thou our guide while pilgrims here,
Our crown amidst the blest.

THE ASSUMPTION.

- SING, sing, ye Angel Bands,
All beautiful and bright;
For higher still, and higher,
Through fields of starry light,
Mary, your Queen, ascends,
Like the sweet moon at night.
- 2 A fairer flower than she
On earth hath never been;
And, save the Throne of God,
Your heavens have never seen
A wonder half so bright
As your ascending Queen!
- 3 O happy Angels! look,
How beautiful she is!
See! Jesus bears her up.
Her hand is locked in His;

- O who can tell the height
Of that fair Mother's bliss ?
- 4 And shall I lose thee then,
Lose my sweet right to thee ?
Ah! no—the Angels' Queen
Man's mother still will be,
And thou, upon thy throne,
Wilt keep thy love for me.
- 5 On then, dear Pageant, on!
Sweet music breathes around ;
And love like dew distills
On hearts in rapture bound ;
The Queen of heaven goes up
To be proclaimed and crowned !
- 6 On—through the countless stars
Proceeds the bright array ;
And Love Divine comes forth
To light her on her way,
Through the short gloom of night,
Into celestial day.
- 7 The Eternal Father calls
His daughter to be blessed ;
The Son His Maiden-Mother
Woos unto His Breast ;
The Holy Ghost His spouse
Beckons into her rest.
- 8 Swifter and swifter grows
That marvellous flight of love,
As though her heart were drawn
More vehemently above .
While jubilant angels part
A pathway for the Dove !
- 9 Hark ! hark through highest heaven
What sounds of mystic mirth !
Mary by God proclaimed
Queen of Immaculate Birth,
And diademed with stars,
The lowliest of the earth !

- 10 See! see! the Eternal Hands
 Put on her radiant crown,
 And the sweet Majesty
 Of Mercy sitteth down,
 For ever and for ever,
 On her predestined throne!

HYMN TO THE GOOD SHEPHERD.

- L**OVING Shepherd of thy sheep,
 Keep thy lamb, in safety keep:
 Nothing can thy power withstand,
 None can pluck me from thy hand.
- 2 Loving Shepherd, thou didst give
 Thine own life that I might live;
 May I love thee day by day,
 Gladly thy sweet will obey.
- 3 Loving Shepherd, ever near,
 Teach thy lamb thy voice to hear;
 Suffer not my steps to stray
 From the strait and narrow way.
- 4 Where thou ledest may I go,
 Walking in thy steps below;
 Then before thy Father's throne,
 Jesu, claim me for thine own.

LITANY OF THE BIRTH OF JESUS.

BY the word to Mary giv'n,
 By thy first descent from heav'n,
 By thine infant form so fair,
 Trembling in the midnight air,—

Chorus. Babe of Bethlehem, hear our cry!
 Thou wert helpless once as we;
 Hear the loving Litany
 We, thy children, sing to thee.

- 2 By thy poor and lowly lot,
 By the manger and the grot,

By thy little feet and hands,
Folded fast in swaddling bands,—
Babe of Bethlehem, &c.

- 3 By the worship shepherds paid,
By the gifts that sages made,
Gold and myrrh and incense sweet,
Laid in homage at thy feet,—
Babe of Bethlehem, &c.

- 4 By St. Joseph's thoughts amaz'd,
When he first upon thee gaz'd,
And his Lord and Maker saw
Laid upon a bed of straw,—
Babe of Bethlehem, &c.

And oh, more than all the rest,
By the joy of Mary's breast
When she, kneeling, first ador'd
Thee, her child and yet her Lord,—
Babe of Bethlehem, &c.

LITANY OF THE PASSION OF JESUS,

By the blood that flowed from thee
In thy bitter agony,
By the scourge so meekly borne,
By thy purple robe of scorn,—

Chorus. Jesu, Saviour, hear our cry!
Thou wert suffering once as we;
Hear the loving Litany
We, thy children, sing to thee.

- 2 By the thorns that crown'd thy head,
By thy sceptre of a reed,
By thy footstep faint and slow,
Weigh'd beneath thy cross of woe,—
Jesu, Saviour, &c.

- 3 By the nails and pointed spear,
By thy people's cruel jeer,
By thy dying prayer which rose
Begging mercy for thy foes,—
Jesu, Saviour, &c.

- 4 By the darkness thick as night,
 Blotting out the sun from sight;
 By the cry with which in death
 Thou didst yield thy parting breath,—
 Jesu, Saviour, &c.
- 5 By thy weeping mother's woe,
 By the sword that pierc'd her through,
 When in anguish standing by,
 On the cross she saw thee die,—
 Jesu, Saviour, &c.

A CHILD'S HYMN TO THE BLESSED VIRGIN.

- M**AIDEN Mother, meek and mild,
 Take, oh, take me for thy child.
 All my life, oh let it be
 My best-joy to think of thee.
- 2 When my eyes are closed in sleep
 Through the night my slumbers keep,
 Make my latest thought to be
 How to love thy Son and thee.
- 3 Teach me when the sunbeam bright
 Calls me with its golden light,
 How my waking thoughts may be
 Turn'd to Jesus and to thee.
- 4 And, oh, teach me through the day
 Oft to raise my heart and say,
 "Maiden Mother, meek and mild,
 Guard, oh, guard thy little child!"
- 5 Thus, sweet Mother, day and night
 Thou shalt guide my steps aright;
 And my dying words shall be
 "Virgin Mother, pray for me!"

STAR OF JACOB.

STAR of Jacob, ever beaming.
 With a radiance all divine,
 'Mid the stars of highest heaven
 Glows no purer ray than thine!

- 2 All in stoles of snowy whiteness,
 Unto thee the angels sing;
 Unto thee the virgin choirs,—
 Mother of th' eternal King!
- 3 Joyful in thy path they scatter
 Roses white and lilies fair;
 Yet with thy celestial beauty
 Rose nor lily may compare.
- 4 Oh, that this low earth of ours,
 Answ'ring to th' angelic strain,
 With thy praises might re-echo,
 Till the heavens replied again.

HAIL, THOU STAR OF OCEAN.

Hail, thou Star of Ocean,	Who for us incarnate
Portal of the sky,	Did not thee despise.
Ever Virgin Mother	Virgin of all virgins,
Of the Lord most high!	To thy shelter take us;
Oh, by Gabriel's Ave,	Gentlest of the gentle,
Utter'd long ago,	Chaste and gentle make us.
Eva's name reversing,	Still as on we journey,
Stablish peace below.	Help our weak endeavour
Break the captive's fetters,	Till with thee and Jesus
Light on darkness pour;	We rejoice for ever.
All our ills expelling,	Thro' the highest heaven,
Every bliss implore.	To the all-holy Three,
Shew thyself a Mother,	Father, Son, and Spirit,
Offer him our sighs:	One same glory be.

HYMN TO JESUS IN THE BLESSED
SACRAMENT.

- O** JESU, it were surely sweet
 To sit and listen at thy feet,
 With those who in thy life drew near
 Thy words of wondrous grace to hear.
- 2 And it were sweet to walk with thee
 Along the shores of Galilee;
 Or, safe embarked in Peter's boat,
 O'er its blue waves with thee to float.

- 3 Yet sweeter far it is to pray
 Before thine altar night and day,
 And feel the love which bids thee lie
 Thus wrapt in holiest mystery.
- 4 Yes, Jesus! thou art hidden thus
 On this poor earth for love of us;
 And yet upon thine altar-throne,
 Too oft we leave thee all alone.
- 5 Ah, since it is thy chief delight
 To dwell with us both day and night,
 Sweet Jesus, make it ours to be
 Both night and day to stay with thee.

HYMN OF THANKSGIVING AFTER COMMUNION.

- W**HAT happiness can equal mine?
 I've found the object of my love;
 My Saviour and my Lord divine
 Is come to me from heav'n above.
 He makes my heart his own abode,
 His flesh becomes my daily bread;
 He pours on me his healing blood,
 And with his life my soul is fed.
- 2 My love is mine, and I am his;
 In me he dwells, in him I live:
 Where could I taste a purer bliss?
 What greater boon could Jesus give?
 O royal banquet! heav'nly feast!
 O flowing fount of life and grace!
 Where God the Giver, man the guest,
 Meet and unite in sweet embrace.
- 3 Dear Jesus, now my heart is thine,
 Oh, may it never from thee fly;
 My God, be thou for ever mine,
 And I thine own eternally.
 No more, O Satan, thee I fear!
 O world, thy charms I now despise!
 For Christ himself is with me here,
 My joy, my life, my paradise.

HYMN OF THANKSGIVING AFTER
COMMUNION.

- A** H! what is this enchanting calm
Which thus with peace my bosom fills,
Which o'er my spirit pours a balm,
And through my inmost being thrills?
- 2 Is there some seraph hither sent,
Diffusing sweetness from his wings,
To steep my bosom in content
Unknown, unfelt, from earthly things?
- 3 No! something purer far must dwell
Within this raptur'd soul of mine;
'Tis what no mortal tongue can tell,
'Tis more than heav'nly, 'tis divine.
- 4 My God! my Jesus! it is thou
Art ravishing my heart with bliss;
Thy presence is within me now:
Ah! could I ask a boon like this?
- 5 Yes: stooping from thy throne above,
Thou wilt not dwell from man apart;
Thy dearest home becomes, through love,
The tabernacle of my heart.

CHRISTMAS HYMN.

- S**ING, my tongue, the Saviour's glory,
Sing with joy and holy mirth;
Tell aloud the famous story
Of his spotless virgin birth:
How he comes, an infant stranger,
Here to dwell with us on earth.
- 2 Now the long-expected fulness
Of the sacred time draws nigh;
Now for us the Word Eternal
Leaves his Father's throne on high;
From a virgin's womb appearing,
Cloth'd in our mortality.
- 3 All within a lowly manger,
Lo, a helpless Babe he lies:

See, his gentle virgin Mother
 Lull to sleep his infant cries,
 While the limbs of God incarnate
 Round with swathing bands she ties.

- 4 Blessing, honour everlasting
 To th' immortal Deity;
 To the Father, Son, and Spirit
 Equal adoration be.
 Prais'd be thou through earth and heaven,
 Sempiternal Unity.

ST. PATRICK'S DAY.

ALL praise to St. Patrick, who brought to our
 mountains

The gift of God's faith, the sweet light of His love !
 All praise to the shepherd who showed us the foun-
 tains

That rise in the Heart of the Saviour above:

For hundreds of years,

In smiles and in tears,

Our saint hath been with us, our shield and our stay ;

All else may have gone,—

St. Patrick alone—

He hath been to us ligh when earth's lights were all
 set,

For the glories of faith they can never decay ;

And the best of our glories is bright with us yet,

In the faith and the feast of St. Patrick's Day.

- 2 There is not a saint in the bright courts of heaven

More faithful than he to the land of his choice ;

Oh, well may the nation to whom he was given,

In the feast of their sire and apostle rejoice !

In glory above,

True to his love,

He keeps the false faith from his children away;

The dark false faith,

Far worse than death—

O he drives it far off from the green sunny shore,

Like the reptiles which fled from his curse in dis-
 may ;

And Erin, when error's proud triumph is o'er,
Will still be found keeping St. Patrick's Day.

3 Then what shall we do for thee, heaven-sent father!
What shall the proof of our loyalty be?

By all that is dear to our hearts, we would rather
Be martyred, sweet Saint! than bring shame upon
thee!

But oh! he will take
The promise we make,
So to live that our lives by God's help may display

The light that he bore
To Erin's shore;

Yes! Father of Ireland! no child wilt thou own,
Whose life is not lighted by grace on its way;
For they are true Irish, O yes! they alone,
Whose hearts are all true on St. Patrick's Day.

FAITH OF OUR FATHERS.

FAITH of our Fathers! living still,
In spite of dungeon, fire, and sword,
Oh, how our hearts beat high with joy
Whene'er we hear that glorious word:
Faith of our Fathers! Holy Faith!
We will be true to thee till death!

2 Our Fathers, chained in prisons dark,
Were still in heart and conscience free:
How sweet would be their children's fate,
If they, like them, could die for thee!
Faith of our Fathers, &c.

8 Faith of our Fathers! Mary's prayers
Shall win our country back to thee;
And through the truth that comes from God,
England shall then indeed be free.
Faith of our Fathers, &c.

4 Faith of our Fathers! we will love
Both friend and foe in all our strife:
And preach thee too, as love knows how,
By kindly words and virtuous life.
Faith of our Fathers, &c.

FAITH OF OUR FATHERS.

For Ireland.

FAITH of our Fathers! living still,
 In spite of dungeon, fire, and sword;
 Oh! Ireland's hearts beat high with joy
 Whene'er they hear that glorious word.
 Faith of our Fathers! Holy Faith!
 We will be true to thee till death!

- 2 Our Fathers, chained in prisons dark,
 Were still in heart and conscience free:
 How sweet would be their children's fate,
 If they, like them, could die for thee!
 Faith of our Fathers, &c.
- 3 Faith of our Fathers! Mary's prayers
 Shall keep our country fast to thee;
 And through the truth that comes from God,
 O we shall prosper and be free!
 Faith of our Fathers, &c.
- 4 Faith of our Fathers! we must love
 Both friend and foe in all our strife;
 And preach thee too, as love knows how,
 By kindly words and virtuous life,
 Faith of our Fathers, &c.
- 5 Faith of our Fathers! guile and force
 To do thee bitter wrong unite;
 But Erin's Saints shall fight for us,
 And keep undimmed thy blessed light.
 Faith of our Fathers, &c.
- 6 Faith of our Fathers! distant shores
 Their happy faith to Ireland owe:
 Then in our home O shall we not
 Break the dark plots against thee now?
 Faith of our Fathers, &c.
- 7 Faith of our Fathers! days of old
 Within our hearts speak gallantly:
 For ages thou hast stood by us,
 Dear Faith! and now we'll stand by thee.
 Faith of our Fathers, &c.

THE FOUR GREAT TRUTHS WHICH EVERY
CHRISTIAN MUST KNOW.*

I. **T**HERE is one true and only God,
Our Maker and our Lord :
And He created every thing
By His Almighty Word.

Chorus. All this, and all the Church doth teach,
My God ! I do believe ;
For Thou hast bid us hear the Church,
And Thou canst not deceive.

II. But in this One and only God
There yet are Persons Three ;
The Father, Son, and Holy Ghost,—
One blessed Trinity.

Chorus. All this, and all the Church doth teach, &c.

III. The Second Person,—God the Son,
Came down on earth to dwell ;
Took flesh, and died upon the Cross,
To save our souls from hell.

Chorus. All this, and all the Church doth teach, &c.

IV. The good, with God in heaven above
Will ever happy be ;
The wicked in the flames of hell
Will burn eternally.

Chorus. All this, and all the Church doth teach,
My God, I do believe ;
For thou hast bid us hear the Church,
And Thou canst not deceive.

ACT OF CONTRITION.

GOD of mercy and compassion !
Look with pity upon me !
Father ! let me call Thee Father !
'Tis Thy child returns to Thee !

Chorus. Jesus ! Lord ! I ask for mercy,
Let me not implore in vain !
All my sins—I now detest them,
Never will I sin again.

* Redemptorist Fathers.

- 2 By my sins I have deserved
 Death and endless misery ;
 Hell, with all its pains and torments,
 And for all Eternity!

Chorus. Jesus ! Lord ! I ask for mercy, &c.

- 3 By my sins I have abandoned
 Right and claim to heaven above ;
 Where the Saints rejoice for ever
 In a boundless sea of Love.

Chorus. Jesus ! Lord ! I ask for mercy, &c.

- 4 See our Saviour, bleeding, dying,
 On the Cross of Calvary,
 To that Cross my sins have nailed Him,
 • Yes He bleeds and dies for me.

Chorus. Jesus ! Lord ! I ask for mercy, &c.

THE TEN COMMANDMENTS.

- I. **I** AM the Lord—and thou shalt serve
 No other Gods but Me :
 Religion true thou 'shalt observe,
 Faith, Hope, and Charity.

- II. Thou shalt not take God's name in vain,
 Nor swear unlawfully ;
 Things holy, thou shalt not profane,
 Nor curse irreverently.

- III. Remember that thou Sanctify
 The Holy Sabbath day ;
 Work not without necessity ;
 Hear Holy Mass, and pray.

- IV. Thy Parents honour, serve, and love,
 And cheerfully obey ;
 And servants must obedient prove,
 When without sin they may.

- V. Thou shalt not Kill,—nor vengeance take,
 Nor hate thy enemy :
 Forgive and love for Jesus' sake,
 All that have injured thee.

The same commandment does beside
 Forbid all drunkenness ;
 Self injury and suicide,
 And eating to excess.

VI. Do not commit adultery ;
 In thoughts, words, deeds, or looks ;
 Beware of evil company,
 And read not dangerous books.

VII. Thou shalt not steal, nor keep, nor waste,
 Nor cheat in any way ;
 Ill-gotten goods restore in haste,
 And lawful debts repay.

VIII. False witness thou shalt never bear,
 Nor tell a wilful lie,
 Detraction, if thou canst, repair,
 As well as calumny.

IX. & Thou shalt not covet neighbour's wife,

X. Nor look with lustful eye:
 Thou shalt not covet neighbour's goods,
 Nor eye them enviously.

All this Thou dost command, O Lord !
 We cheerfully obey ;
 And look to Heaven for our Reward
 Through all eternity.

THE SACRAMENTS.

PART I.

THE Church has Seven Sacraments,
 As we must all believe :
 But three there are more requisite
 To know and to receive.

*The three most necessary Sacraments which every one
 ought to know.*

- 1st. Baptism washes out the sin
 Which Adam did commit:
 The sins which we ourselves have done
- 2nd. Confession will remit.

- 3rd. The Eucharist we know to be
 The Body and Blood divine
 Of Jesus Christ, both God and man,
 In form of bread and wine.

PART II.

The four other Sacraments, which all must know and understand, at least when they have to receive them.

- 4th. **I**N Confirmation we believe
 The Holy Ghost is given:
 5th. In Extreme Unction, we get strength
 To die and go to heaven.
 6th. By Holy Orders, Priests are made,
 And get both power and grace:
 7th. And Matrimony blesses those
 Who married life embrace.
 All praise and thanks to Jesus be,
 And to His Holy Blood,
 By which we have the Sacraments,
 The source of every good.

"HEAVEN IS THE PRIZE."

YES, heaven is the prize,
 My soul shall strive to gain,
 One glimpse of paradise
 Repays a life of pain.

Chorus. 'Tis heaven!—'tis heaven!—yes, heaven is
 the prize!

- 2 Yes, heaven is the prize!
 My soul, oh think of this!
 All earthly goods despise,
 For such a crown of bliss.

Chorus. 'Tis Heaven, &c.

- 3 Yes, heaven is the prize!
 When sorrows press around,
 Look up beyond the skies
 Where hope and strength are found.

Chorus. 'Tis heaven, &c.

- 4 Yes, heaven is the prize!
 Oh, 'tis not hard to gain,

He surely wins who tries:—
For hope can conquer pain.

Chorus. 'Tis heaven, &c.

5 Yes, heaven is the prize!
The strife will soon be past.
Faint not! but raise your eyes
And struggle to the last.

Chorus. 'Tis Heaven, &c.

6. Yes, heaven is the prize!
Faith shews the crown to gain,—
Hope lights the way and dies—
But love will always reign.

Chorus. 'Tis heaven, &c.

7 Yes, heaven is the prize!
Too much cannot be given,
And he alone is wise
Who gives up *all* for heaven.

Chorus. 'Tis heaven, &c.

8 Yes, heaven is the prize!
Death opens wide the door,
And then the Spirit flies
To God for evermore.

Chorus. 'Tis heaven!—'tis heaven!—yes, heaven is [the prize!

VESPERS FOR SUNDAYS, AND HOLIDAYS OF OBLIGATION.

The Our Father and Hail Mary being said in silence, the
Priest sings aloud,

V. Deus in adiutorium
meum intende.

R. Domine ad adju-
vandum me festina.

Gloria Patri, et Filio,*
et Spiritui Sancto.

Sicut erat in principio,
et nunc, et semper, * et
in secula seculorum.
Amen. Alleluia.

INCLINE unto mine aid
O God.

O Lord make haste to
help me.

Glory be to the Fa-
ther, and to the Son, and
to the Holy Ghost.

As it was in the begin-
ning, is now, and ever
shall be, world without
end. Amen. Alleluia.

From Saturday before Septuagesima Sunday, till Saturday in Holy Week, instead of Alleluia is said,

Laus tibi Domine, Rex Praise be to thee, O
æternæ gloriæ. Lord, King of eternal
 Glory.

Before each of the Psalms an Antiphon, which varies according to the festivals, is recited.

PSALM cix.

DIXIT Dominus Domino meo: * Sede a dextris meis.

2. Donec ponam inimicos tuos: * scabellum pedum tuorum.

3. Virgam virtutis tuæ emittet Dominus ex Sion: * dominare in medio inimicorum tuorum.

4. Tecum principium in die virtutis tuæ, in splendoribus sanctorum: * ex utero ante luciferum genui te.

5. Juravit Dominus, et non pœnitebit eum: * tu es Sacerdos in æternum secundum ordinem Melchisedech.

6. Dominus a dextris tuis: * confregit in die iræ suæ reges.

7. Judicabit in nationibus, implebit ruinas: * conquassabit capita in terra mulierum.

THE Lord said to my Lord: sit thou at my right hand:

2. Until I make thy enemies thy footstool.

3. The Lord will send forth the sceptre of thy power out of Sion: rule thou in the midst of thy enemies.

4. With thee is the principality in the day of thy strength, in the brightness of the saints: from the womb, before the day star I begot thee.

5. The Lord hath sworn, and he will not repent: Thou art a Priest for ever according to the order of Melchisedech.

6. The Lord, at thy right-hand, hath broken kings in the day of his wrath,

7. He shall judge among nations, he shall fill ruins: he shall crush the heads in the land of many

8. De torrente in via bibet: * propterea exaltabit caput. Gloria Patri, &c.

8. He shall drink of the torrent in the way: therefore shall he lift up the head. Glory be to the Father, &c.

PSALM CX.

CONFITEBOR tibi Domine in toto corde meo: * in consilio justorum, et congregatione.

I WILL praise thee, O Lord, with my whole heart: in the council of the just, and in the congregation.

2. Magna opera Domini: * exquisita in omnes voluntates ejus.

2. Great are the works of the Lord: sought out according to all his wills.

3. Confessio et magnificentia opus ejus: * et justitia ejus manet in sæculum sæculi.

3. His work is praise and magnificence: and his justice continueth for ever and ever.

4. Memoriam fecit mirabilium suorum, misericors et miserator Dominus: * escam dedit timentibus se.

4. He hath made a remembrance of his wonderful works, being a merciful and gracious Lord: he hath given food to them that fear him.

5. Memor erit in sæculum testamenti sui: * virtutum operum suorum annuntiabit populo suo.

5. He will be mindful for ever of his covenant: he will show forth to his people the power of his works.

6. Ut det illis hæreditatem Gentium: * opera manuum ejus, veritas et judicium.

6. That he may give them the inheritance of the Gentiles: the works of his hands are truth and judgment.

7. Fidelia omnia mandata ejus, confirmata in sæculum sæculi: * facta in veritate et æquitate.

7. All his commandments are faithful, confirmed forever and ever: made in truth and equity.

8. Redemptionem mi-

8. He hath sent re-

sit populo suo: * mandavit in æternum testamentum suum.

9. Sanctum et terribile nomen ejus: * initium sapientiæ timor Domini.

10. Intellectus bonus omnibus facientibus eum: * laudatio ejus manet in sæculum sæculi. Gloria Patri, &c.

demption to his people: he hath commanded his covenant for ever.

9. Holy and terrible is his name: the fear of the Lord is the beginning of wisdom.

10. A good understanding to all that do it: his praise continueth for ever and ever. Glory be to the Father, &c.

PSALM cxi.

BEATUS vir qui timet Dominum: * in mandatis ejus volet nimis.

2. Potens in terra erit semen ejus: * generatio rectorum benedicetur.

3. Gloria et divitiæ in domo ejus: * et justitia ejus manet in sæculum sæculi.

4. Exortum est in tenebris lumen rectis: * misericors, et miserator et justus.

5. Jucundus homo qui miseretur et commodat, disponet sermones suos in judicio. * quia in æternum non commovebitur.

6. In memoria æterna erit justus: * ab auditione mala non timebit.

BLESSED is the man that feareth the Lord: he shall delight exceedingly in his commandments.

2. His seed shall be mighty upon earth: the generation of the righteous shall be blessed.

3. Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

4. To the righteous a light is risen up in darkness: he is merciful and compassionate, and just.

5. Acceptable is the man that sheweth mercy and lendeth: he shall order his words with judgment, because he shall not be moved for ever.

6. The just shall be in everlasting remembrance: he shall not fear the evil hearing.

7. Paratum cor ejus sperare in Domino, confirmatum est cor ejus: * non commovebitur donec despiciat inimicos suos.

8. Dispersit, dedit pauperibus, justitia ejus manet in sæculum sæculi: * cornu ejus exaltabitur in gloria.

9. Peccator videbit et irascetur, dentibus suis fremet et tabescet: * desiderium peccatorum peribit. Gloria Patri, &c.

7. His heart is ready to hope in the Lord, his heart is strengthened: he shall not be moved, until he look over his enemies.

8. He hath distributed, he hath given to the poor, his justice remaineth for ever and ever: his horn shall be exalted in glory.

9. The wicked shall see, and shall be angry; he shall gnash with his teeth and pine away: the desire of the wicked shall perish. Glory, &c.

PSALM cxil.

LAUDATE pueri Dominum: * laudate nomen Domini.

2. Sit nomen Domini benedictum: * ex hoc nunc, et usque in sæculum.

3. A solis ortu usque ad occasum: * laudabile nomen Domini.

4. Excelsus super omnes gentes Dominus: * et super cœlos gloria ejus.

5. Quis sicut Dominus Deus noster, qui in altis habitat: * et humilia respicit in cœlo et in terra?

6. Suscitans a terra inopem: * et de stercore

PRAISE the Lord, ye children: praise ye the name of the Lord.

2. Blessed be the name of the Lord: from henceforth, now, and for ever.

3. From the rising of the sun, unto the going down of the same, the name of the Lord is worthy of praise.

4. The Lord is high above all nations: and his glory above the heavens.

5. Who is as the Lord our God, who dwelleth on high: and looketh down on the low things in heaven and in earth?

6. Raising up the needy from the earth, and lift-

erigens pauperem.

7. Ut collocet eum cum principibus: * cum principibus populi sui.

8. Qui habitare facit sterilem in domo: * matrem filiorum lætantem. Gloria Patri. &c.

ing up the poor out of the dunghill:

7. That he may place him with princes, with the princes of his people.

8. Who maketh a barren woman to dwell in a house, the joyful mother of children. Glory be to the Father. &c.

PSALM cxiii.

IN exitu Israel de Ægypto: * domus Jacob de populo barbaro.

2. Facta est Judæa sanctificatio ejus: * Israel potestas ejus.

3. Mare vidit et fugit: * Jordanis conversus est retrorsum.

4. Montes exultaverunt ut arietes: * et colles sicut agni ovium.

5. Quid est tibi mare, quod fugisti? * et tu Jordanis, quia conversus es retrorsum?

6. Montes exultastis sicut arietes? * et colles sicut agni ovium?

7. A facie Domini mota est terra: * a facie Dei Jacob.

8. Qui convertit petram in stagna aquarum:

WHEN Israel went out of Egypt, the house of Jacob from a barbarous people:

2. Judea was made his sanctuary, Israel his dominion.

3. The sea saw and fled: Jordan was turned back.

4. The mountains skipped like rams, and the hills like the lambs of the flock?

5. What ailed thee, O thou sea, that thou didst flee: and thou, O Jordan, that thou wast turned back?

6. Ye mountains, that ye skip like rams, and ye hills like the lambs of the flock?

7. At the presence of the Lord the earth was moved, at the presence of the God of Jacob.

8. Who turned the rock into pools of waters,

*et rupem in fontes aquarum.

9. Non nobis Domine, non nobis: * sed nomini tuo da gloriam.

10. Super misericordia tua, et veritate tua: * nequando dicant Gentes, ubi est Deus eorum?

11. Deus autem noster in cœlo: * omnia quæcumque voluit, fecit.

12. Simulacra Gentium argentum et aurum: * opera manuum hominum.

13. Os habent, et non loquentur: * oculos habent, et non videbunt.

14. Aures habent, et non audient: * nares habent, et non odorabunt.

15. Manus habent et non palpabunt; pedes habent et non ambulabunt: * non clamabunt in gutture suo.

16. Similes illis fiant qui faciunt ea: * et omnes qui confidunt in eis.

17. Domus Israel speravit in Domino: * adiutor eorum, et protector eorum est.

18. Domus Aaron speravit in Domino: * adiutor, eorum, et protector eorum est.

19. Qui timent Domi-

and the stony hill into fountains of waters.

9. Not to us, O Lord, not to us; but to thy name give glory.

10. For thy mercy and for thy truth's sake: lest the Gentiles should say, Where is their God?

11. But our God is in heaven: he hath done all things whatsoever he would.

12. The idols of the Gentiles are silver and gold, the works of the hands of men.

13. They have mouths and speak not: they have eyes and see not.

14. They have ears and hear not: they have noses and smell not.

15. They have hands and feel not: they have feet and walk not: neither shall they cry out through their throat.

16. Let them that make them become like unto them: and all such as trust in them.

17. The house of Israel hath hoped in the Lord: he is their helper and their protector.

18. The house of Aaron hath hoped in the Lord: he is their helper and their protector.

19. They that fear the

num speraverunt in Domino: * adjutor eorum, et protector eorum est.

20. Dominus memor fuit nostri: * et benedixit nobis.

21. Benedixit domui Israel: * benedixit domui Aaron.

22. Benedixit omnibus qui timent Dominum * pusillis cum majoribus.

23. Adjiciat Dominus super vos: * super vos et super filios vestros.

24. Benedicti vos a Domino: * qui fecit cælum et terram.

25. Cælum cœli Domino: * terram autem dedit filiis hominum.

26. Non mortui laudabunt te Domine: * neque omnes qui descendunt in infernum.

27. Sed nos qui vivimus, benedicimus Domino: * ex hoc nunc et usque in sæculum.
Gloria Patri, &c.

Lord have [hoped in the Lord: he is their helper and their protector.*

20. The Lord hath been mindful of us, and hath blessed us.

21. He hath blessed the house of Israel: he hath blessed the house of Aaron.

22. He hath blessed all that fear the Lord, both little and great.

23. May the Lord add blessings upon you: upon you, and upon your children.

24. Blessed be you of the Lord, who made heaven and earth.

25. The heaven of heaven is the Lord's: but the earth he has given to the children of men.

26. The dead shall not praise thee, O Lord: nor any of them that go down to hell.

27. But we that live bless the Lord: from this time now and for ever. Glory, &c.

The Little Chapter. 2 Cor. i.

BENEDICTUS Deus, et Pater Domini nostri Jesu Christi, Pater misericordiarum, et Deus totius consolationis, qui

BLESSED be the God and Father of our Lord Jesus Christ, the Father of mercies, and the God of all consolation,

consolatur nos in omni
tribulatione nostra.

R. Deo gratias.

who comforteth us in all
our tribulations.

R. Thanks be to God.

HYMN.

LUCIS Creator optime,
Lucem dierum pro-
ferens,
Primordiis lucis novæ,
Mundi parans origi-
nem.

2 Qui mane junctum ves-
peri
Diem vocari præcipis;
Illabitur tetrum chaos,
Audi preces cum fletibus.

3 Ne mens gravata crimi-
mine,
Vitæ sit exul munere,
Dum nil perenne cogi-
tat,
Seseque culpis illigat.

4 Cœleste pulset ostium:
Vitale tollat præmium
Vitemus omne noxi-
um:
Purgemus omne pes-
simum.

5 Præsta, Pater piissime,
Patrique compar unice,
Cum Spiritu Paraclito,

CREATOR of the ra-
diant light,
Dividing day from sa-
ble night,
Who with the light's
bright origin,
The world's creation
didst begin.

2 Who of the morn and
evening ray,
Madest measured light
and called it day:
Black night begins to
cloud the spheres,
Vouchsafe to hear our
sighs and tears.

3 Whilst with our crimes
we burdened are,
And fallen a prey to
Satan's snare;
Whilst fading pleasures
us deceive,
Let not our souls our
bodies leave,

4. Let us at heaven for
mercy knock,
Let us the gates of life
unlock;
Whate'er is evil let us
fly,
And punish past ini-
quity.

5 Most clement Father
lend thine ear,
Co-equal Son, receive

Regnans per omne sæ-
culum. Amen.

V. Dirigatur Domine,
oratio mea,

R. Sicut incensum in
conspectu tuo.

our prayer;
O Holy Spirit, hear
our cry,
Who reign all three
eternally. Amen.

V. Let my prayer as-
cend, O Lord,

R. Like incense in thy
sight.

Then is said or sung the Anthem at Magnificat.

Song of the B. V. Mary. Luke i. 46.

MMAGNIFICAT * ani-
ma mea Dominum.

2. Et exultavit spiritus
meus: * in Deo salutari
meo.

3. Quia respexit hu-
militatem ancillæ suæ: *
ecce enim ex hoc, bea-
tam me dicent omnes
generationes.

4. Quia fecit mihi mag-
na qui potens est: * et
sanctum nomen ejus.

5. Et misericordia ejus
a progenie in progenies,
* timentibus eum.

6. Fecit potentiam in
brachio suo: * dispersit
superbos mente cordis
sui.

7. Deposuit potentes
de sede: * et exaltavit
humiles.

MY soul doth magnify
the Lord.

2. And my spirit hath
rejoiced in God my Sa-
viour.

3. Because he hath re-
garded the humility of
his handmaid: for be-
hold from henceforth all
generations shall call me
blessed.

4. For he that is
mighty hath done great
things to me: and holy
is his name.

5. And his mercy is
from generation to gene-
rations, to them that
fear him.

6. He hath showed
might in his arm: he
hath scattered the proud
in the conceit of their
heart.

7. He hath put down
the mighty from their
seat: and hath exalted
the humble

8. Esurientes implevit bonis: * et divites dimisit inanes.

9. Suscepit Israel puerum suum: * recordatus misericordiæ suæ.

10 Sicut locutus est ad patres nostros: * Abraham, et semini ejus in sæcula.

The Anthem at Magnificat is here repeated, after which the Prayer proper for the day is sung by the Priest.

Oremus.

EXCITA, quæsumus Domine, potentiam tuam, et veni: ut ab imminentibus peccatorum nostrorum periculis te mereamur protegente eripi, te liberante salvari. Qui vivis, et regnas, in sæcula sæculorum. Amen.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Benedicamus Domino.

R. Deo gratias.

V. Fidelium animæ per misericordiam Dei requiescant in pace.

R. Amen,

Pater noster (*in silence*)

V. Dominus det nobis suam pacem.

R. Et vitam æternam. Amen.

8. He hath filled the hungry with good things: and the rich he hath sent away empty.

9. He hath received Israel, his servant: being mindful of his mercy.

10. As he spoke to our fathers: to Abraham and to his seed for ever.

Let us pray.

EXERT, we beseech thee, O Lord, thy power, and come, that through thy protection we may be freed from the imminent danger of our sins, and be saved by thy deliverance. Who livest and reignest world without end. Amen.

V. The Lord be with you.

R. And with thy spirit.

V. Let us bless the Lord.

R. Thanks be to God.

V. May the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

Our Father, (*in secret.*)

V. The Lord give us his peace.

R. And eternal life Amen.

ANTHEMS FOR PARTICULAR PERIODS OF THE YEAR.

Anthem, from I. Sunday of Advent till the Purification.

ALMA Redemptoris
mater, quæ pervia
cœli

Porta manes, et stella maris,
succurre cadenti
Surgere qui curat populo;
tu quæ genuisti,
Natura mirante, tuum
sanctum genitorem.
Virgo prius ac posterius,
Gabrielis ab ore

Sumens illud Ave peccatorum miserere.

V. Angelus Domini
nuntiavit Mariæ.

R. Et concepit de Spiritu Sancto.

Oremus.

GRATIAM tuam, quæsumus Domine, mentibus nostris infunde: ut qui angelo nuntiante Christi Filii tui incarnationem cognovimus per passionem ejus et crucem ad resurrectionem gloriam perducamur. Per eundem Christum Dominum nostrum. Amen.

MOTHER of Jesus,
heaven's open gate,

Star of the sea, support
the falling state
Of mortals, thou, whose
womb thy Maker bore,
And yet (strange thing!)
a Virgin, as before.

Who didst from Gabriel's
"Hail!" the news receive,

Repenting sinners by thy
prayers relieve.

V. The angel of the
Lord declared unto Mary.

R. And she conceived
by the Holy Ghost.

Let us pray.

POUR forth, we beseech thee, O Lord, thy grace into our hearts; that we, to whom the incarnation of Christ thy Son was made known by the message of an angel, may, by his passion and cross, be brought to the glory of his resurrection, through the same Christ our Lord. Amen.

From the first Vespers of Christmas-day, is said,

V. Post partum virgo
inviolata permansisti.

V. After child-birth
thou didst remain a pure
virgin.

R. Dei genitrix intercede pro nobis.

R. O Mother of God, intercede for us.

Oremus.

Let us pray.

DEUS, qui salutis æternæ, beatæ Mariæ virginitate fœcunda, humano generi præmia præstitisti: tribue quæsumus, ut, ipsam pro nobis intercedere sentiamus, per quam meruimus auctorem vitæ suscipere Dominum nostrum Jesum Christum Filium tuum. Amen.

O GOD, who by the fruitful virginity of blessed Mary, hast given to mankind the rewards of eternal salvation: grant, we beseech thee, that we may experience her intercession, by whom we received the Author of Life, our Lord Jesus Christ thy Son. R. Amen.

Anthem from the Purification till Maundy Thursday.

AVE regina cœlorum,
Ave domina angelorum,
Salve radix, salve porta,
Ex qua mundo lux est orta.
Gaude virgo gloriosa,
Super omnes speciosa;
Vale o valde, decora,
Et pro nobis. Christum exora.

HAIL, Mary, Queen of heavenly spheres,
Hail, whom the Angelic host reveres!
Hail, fruitful root! Hail, sacred gate,
Whence the world's light derives its date.
O glorious Maid, with beauty blest!
May joys eternal fill thy breast!
Thus crowned with beauty and with joy,
Thy prayers for us with Christ employ.

V. Dignare me, laudare te, virgo sacrata.

V. Vouchsafe, O sacred Virgin, to accept my praises.

R. Da mihi virtutem contra hostes tuos.

R. Give me strength against thy enemies.

Oremus.

Let us pray.

CONCEDE, misericors Deus, fragilitati no-

GRANT us, O merciful God, strength against

stræ præsidium: ut qui sanctæ Dei Genitricis memoriam agimus, intercessionis ejus auxilio, a nostris iniquitatibus resurgamus. Pereundem Christum Dominum nostrum, Amen.

our enemies; that we, who celebrate the memory of the Holy Mother of God, may be enabled to rise again from our iniquities. Through the same Christ our Lord. Amen.

Anthem from Holy Saturday till Trinity Eve.

REGINA cœli lætare, Alleluia.

Quia quem meruisti portare. Alleluia.

Resurrexit sicut dixit, Alleluia.

Ora pro nobis Deum, Alleluia.

V. Gaude et lætare, Virgo Maria, Alleluia.

R. Quia surrexit Dominus vere, Alleluia.

Oremus.

DEUS, qui per resurrectionem Filii tui Domini, nostri Jesu Christi mundum lætificare dignatus es; præsta quæsumus, ut per ejus genitricem virginem Mariam perpetuæ capiamus gaudia vitæ. Per eundem Christum Dominum nostrum. Amen.

TRIUMPH, O Queen of heaven, to see

The sacred infant born of thee,

Return in glory from the tomb,

And with thy prayers prevent our doom.

V. Rejoice, and be glad, O Virgin Mary. Alleluia.

R. For the Lord is truly risen. Alleluia.

Let us pray.

O GOD, who hast designed, by the resurrection of thy Son our Lord Jesus Christ, to fill the world with joy; grant, we beseech thee, that through the V. M. his Mother, we may receive the joys of eternal life. Through, &c.

Anthem from Trinity-Eve till Advent.

SALVE Regina, mater misericordiæ! — vita, dulcedo, et spes nostra, salve!

Ad te clamamus exules Filii Hevæ.

HAIL, happy Queen, thou mercy's parent, hail,

Life, hope, and comfort of this earthly vale,

Ad te suspiramus gemen-
tes et flentes in hac
lacrymarum valle.

Eia ergo advocata nostra
illos tuos misericordes
oculos ad nos converte.

Et Jesum, benedictum
fructum ventris tui, no-
bis post hoc exilium
ostende.

O clemens, O pia, O dul-
cis virgo Maria.

V. Ora pro nobis sanc-
ta Dei genitrix.

R. Ut digni efficiamur
promissionibus Christi.

Oremus.

OMNIPOTENS sempi-
terne Deus, qui glo-
riosæ Virginis Matris
Mariæ corpus et animam,
ut dignum Filii tui habi-
taculum effici mereretur.
Spiritu Sancto co-operante,
præparasti: da, ut cujus
commemoratione læta-
mur, ejus pia intercessio-
ne ab instantibus malis et a
morte perpetua liberemur.
Per eundem Christum
Dominum nostrum. A-
men.

V. Divinum auxilium
mane at semper nobiscum.
Amen. Pater. Ave. (*in
silence.*)

To thee we Eva's wretched
children cry,

In sighs and tears, to
thee we suppliants fly.

Rise, glorious advocate,
exert thy love,

And let our vows those
eyes of pity move.

O sweet, O pious maid!
for us obtain,

For us, who long have in
our exile lain,

To see thy infant Jesus,
and with him to reign.

V. Pray for us, O holy
Mother of God.

R. That we may be
made worthy of the pro-
mises of Christ.

Let us pray.

ALMIGHTY and eter-
nal God, who, by
the co-operation of the
Holy Ghost, didst prepare
the body and soul of the
glorious Virgin Mother
Mary, that she might be-
come a worthy habitation
for thy Son; grant that,
as with joy we celebrate
her memory, so by her
pious intercession we may
be delivered from present
evils and eternal death.
Through, &c. R. Amen.

V. May the divine as-
sistance remain always
with us. Amen. Our
Father. Hail Mary. (*in
silence.*)

PSALMS FOR PARTICULAR OCCASIONS.

This Psalm is frequently sung instead of the *In Exitu Israel*.

PSALM cxvi.

LAUDATE Domini-
um omnes gentes: * lau-
date eum omnes populi.

2. Quoniam confirmata
est super nos misericordia
ejus: * et veritas Domini
manet in æternum.

OPRAISE the Lord, all
ye nations: praise
him, all ye people.

2. For his mercy is con-
firmed upon us: and the
truth of the Lord remain-
eth for ever.

The three following Psalms occur on festivals of the Blessed Virgin, of Virgins, and of Holy Women, after the *Dixit Dominus* and *Laudate pueri*.

PSALM cxxi.

LÆTATUS sum in his,
quæ dicta sunt mihi:
* in domum Domini ibi-
mus.

2. Stantes erant pedes
nostri: * in atriis tuis
Jerusalem.

3. Jerusalem quæ ædi-
ficatur ut civitas: * cujus
participatio ejus in idip-
sum.

4. Illuc enim ascende-
runt tribus, tribus Domi-
ni: * testimonium Israel
ad confitendum nomini
Domini.

5. Quia illic sederunt
sedes in judicio: * sedes
super domum David.

6. Rogate quæ ad pa-
cem sunt Jerusalem: * et
abundantia diligentibus
te.

IREJOICED at the
things that were said
to me: we shall go into
the house of the Lord.

2. Our feet were stand-
ing in thy courts, O Jeru-
salem.

3. Jerusalem, which is
built as a city, which is
compact together.

4. For thither did the
tribes go up, the tribes of
the Lord; the testimony
of Israel to praise the
name of the Lord.

5. Because their seats
have sat in judgment,
seats upon the house of
David.

6. Pray ye for the things
that are for the peace of
Jerusalem: and abun-
dant for them that love
thee.

7. Fiat pax in virtute tua: * et abundantia in turribus tuis.

8. Propter fratres meos, et proximos meos: * loquebar pacem de te.

9. Propter domum Domini Dei nostri: * quæsiivi bona tibi.

7. Let peace be in thy strength: and abundance in thy towers.

8. For the sake of my brethren, and of my neighbours, I spoke peace of thee.

9 Because of the house of the Lord our God, I have sought good things for thee.

PSALM CXXVI.

NISI Dominus ædificaverit domum: * in vanum laboraverunt qui ædificant eam.

2. Nisi Dominus custodierit civitatem, * frustra vigilat qui custodit eam.

3 Vanum est vobis ante lucem surgere: * surgite postquam sederitis, qui manducatis panem doloris.

4. Cum dederit dilectis suis somnum: * ecce hæreditas Domini filii, merces fructus ventris.

5. Sicut sagittæ in manu potentis: * ita filii excussorum.

6. Beatus vir qui implevit desiderium suum ex ipsis: * non confundetur cum loquatur inimicis suis in porta.

UNLESS the Lord build the house, they labour in vain that build it.

2. Unless the Lord keep the city, he watcheth in vain that keepeth it.

3. It is vain for you to rise before light: rise ye after you have sitten, you that eat the bread of sorrow.

4. When he shall give sleep to his beloved: behold, the inheritance of the Lord are children: the reward, the fruit of the womb.

5. As arrows in the hand of the mighty, so the children of them that have been shaken.

6. Blessed is the man that hath filled his desire with them; he shall not be confounded when he shall speak to his enemies in the gate.

PSALM cxlvii.

LAUDA Jerusalem Dominum: * lauda Deum tuum Sion.

2. Quoniam confortavit seras portarum tuarum: * benedixit filiis tuis in te.

3. Qui posuit fines tuos pacem: * et adipe frumenti satiat te.

4. Qui emittit eloquium suum terræ: * velociter currit sermo ejus.

5. Qui dat nivem sicut lanam: * nebulam sicut cinerem spargit.

6. Mittit crystallum suum sicut buccellas: * ante faciem frigoris ejus quis sustinebit.

7. Emitteret verbum suum et liquefaciet ea: * flabit spiritus ejus, et fluent aquæ.

8. Qui annunciat verbum suum Jacob: * justitias et judicia sua Israel.

9. Non fecit taliter omni nationi: * et judicia suæ non manifestavit eis.

PRAISE the Lord, O Jerusalem: praise thy God, O Sion.

2. Because he hath strengthened the bolts of thy gates: he hath blessed thy children within thee.

3. Who hath placed peace in thy borders: and filleth thee with the fat of corn.

4. Who sendeth forth his speech to the earth: his word runneth swiftly.

5. Who giveth snow like wool: scattereth mist like ashes.

6. He sendeth his crystal like morsels: who shall stand before the face of his cold?

7. He shall send out his word, and shall melt them: his wind shall blow, and the waters shall run.

8. Who declareth his word to Jacob: his justices and his judgments to Israel.

9. He hath not done in like manner to every nation: and his judgments he hath not made manifest to them.

At Second Vespers on festivals of the Apostles, after the *Dicu Dominus* and *Laudate pueri*, the following Psalms are sung.

PSALM CXXV.

IN convertendo Dominus captivitatem Sion: * facti sumus sicut consolati.

2. Tunc repletum est gaudio os nostrum: * et lingua nostra exultatione.

3. Tunc dicent inter gentes: * magnificavit Dominus facere cum eis.

4. Magnificavit Dominus facere nobiscum: * facti sumus lætantes.

5. Converte Domine captivitatem nostram: * sicut torrens in austro.

6. Qui seminant in lacrymis, * in exultatione metent.

7. Euntes ibant et flebant, * mittentes semina sua.

8. Venientes autem venient cum exultatione, * portantes manipulos suos.

WHEN the Lord brought back the captivity of Sion, we became like men comforted.

2. Then was our mouth filled with gladness; and our tongue with joy.

3. Then shall they say among the Gentiles: the Lord hath done great things for them.

4. The Lord hath done great things for us: we are become joyful.

5. Turn again our captivity, O Lord, as a stream in the south.

6. They that sow in tears, shall reap in joy.

7. Going they went and wept, casting their seeds.

8. But coming they shall come with joyfulness, carrying their sheaves.

PSALM CXXXVIII.

DOMINE, probasti me, et cognovisti me: * tu cognovisti sessionem meam et resurrectionem meam.

2. Intellexisti cogitationes meas de longe: * semitam meam et funiculum meum investigasti.

3. Et omnes vias meas prævidisti: * quia non

LORD, thou hast proved me, and known me; thou hast known my sitting down and rising up.

2. Thou hast understood my thoughts afar off; my path and my line thou hast searched out.

3. And thou hast foreseen all my ways: for

est sermo in lingua mea.

there is no speech in my tongue.

4. Ecce Domine tu cognovisti omnia, novissima et antiqua: * tu formasti me, et posuisti super me manum tuam.

4. Behold, O Lord, thou hast known all things, the last and those of old: thou hast formed me, and hast laid thy hand upon me.

5. Mirabilis facta est scientia tua ex me: * confortata est, et non potero ad eam.

5. Thy knowledge is become wonderful to me: it is high, and I cannot reach to it.

6. Quo ibo a spiritu tuo? * et quo a facie tua fugiam?

6. Whither shall I go from thy spirit? or whither shall I flee from thy face?

7. Si ascendero in cœlum, tu illic es: * si descendero in infernum ades.

7. If I ascend into heaven, thou art there? if I descend into hell, thou art present.

8. Si sumpsero pennas meas diluculo, * et habitavero in extremis maris:

8. If I take my wings early in the morning, and dwell in the uttermost parts of the sea:

9. Etenim illuc manus tua deducet me: * et tenebit me dextera tua.

9. Even there also shall thy hand lead me: and thy right hand shall hold me.

10. Et dixi: forsitan tenebræ conculcabunt me: * et nox illuminatio mea in deliciis meis.

10. And I said: Perhaps darkness shall cover me: and night shall be my light in my pleasures.

11. Quia tenebræ non obscurabuntur a te, et nox sicut dies illuminabitur: * sicut tenebræ ejus, ita et lumen ejus.

11. But darkness shall not be dark to thee, and night shall be light as the day: the darkness thereof, and the light thereof are alike to thee.

12. Quia tu possedisti renes meos: * suscepisti me de utero matris meæ.

12. For thou hast possessed my reins: thou hast protected me from my mother's womb.

18. Confitebor tibi quia terribiliter magnificatus es: * mirabilia opera tua, et anima mea cognoscit nimis.

14. Non est occultatum os meum a te, quod fecisti in occulto: * et substantia mea in inferioribus terræ.

15. Imperfectum meum viderunt oculi tui, et in libro tuo omnes scribentur: * dies formabuntur, et nemo in eis.

16. Mihi autem nimis honorificati sunt amici tui Deus: * nimis confortatus est principatus eorum.

17. Dinumerabo eos, et super arenam multiplicabuntur: * exurrexi et adhuc sum tecum.

18. Si occideris Deus peccatores: * viri sanguinum declinate a me.

19. Quia dicitis in cogitatione, * accipient in vanitate civitates tuas.

20. Nonne qui oderunt te Domine, oderam? * et super inimicos tuos tabescebam?

21. Perfecto odio oderam illos: * inimici facti sunt mihi.

22. Proba me Deus, et scito cor meum: * inter-

13. I will praise thee, for thou art fearfully magnified: wonderful are thy works, and my soul knoweth right well.

14. My bone is not hidden from thee, which thou hast made in secret: and my substance in the lower parts of the earth.

15. Thy eyes did see my imperfect being, and in thy book all shall be written: days shall be formed, and no one in them.

16. But to me thy friends, O God, are made exceedingly honourable: their principality is exceedingly strengthened.

17. I will number them, and they shall be multiplied above the sand: I rose up, and am still with thee.

18. If thou wilt kill the wicked, O God: ye men of blood, depart from me:

19. Because you say in thought: They shall receive thy cities in vain.

20. Have I not hated them, O Lord, that hated thee: and pined away because of thy enemies?

21. I have hated them with a perfect hatred: and they are become enemies to me.

22. Prove me, O God, and know my heart: ex-

roga me, et cognosce semitas meas.

23. Et vide, si via iniquitatis in me est: et deduc me in via æterna.

amine me and know my my paths.

23. And see if there be in me the way of iniquity: and lead me in the eternal way.

The following Psalm is sung in the place of the *In exitu Israel* in the Second Vespers of Martyrs.

PSALM CXV.

CREDIDI, propter quod locutus sum: * ego autem humiliatus sum nimis.

2. Ego dixi in excessu meo, * omnis homo mendax.

3. Quid retribuam Domino, * pro omnibus quæ retribuit mihi?

4. Calicem salutaris accipiam: * et nomen Domini invocabo.

5. Vota mea Domino reddam coram omni populo ejus: * pretiosa in conspectu Domini mors sanctorum ejus.

6. O Domine, quia ego servus tuus, * ego servus tuus et filius ancillæ tuæ.

7. Dirupisti vincula mea: * tibi sacrificabo hostiam laudis, et nomen Domini invocabo.

I HAVE believed, therefore have I spoken: but I have been humbled exceedingly.

2. I said in my excess: every man is a liar.

3. What shall I render to the Lord, for all the things that he hath rendered to me?

4. I will take the chalice of salvation and I will call upon the name of the Lord.

5. I will pay my vows to the Lord: before all his people: precious in the sight of the Lord is the death of his saints.

6. O Lord, for I am thy servant: I am thy servant and the son of thy handmaid.

7. Thou hast broken my bonds: I will sacrifice to thee the sacrifice of praise, and I will call upon the name of the Lord.

8. Vota mea Domino reddam in conspectu omnis populi ejus: * in atriis domus Domini, in medio tui Jerusalem.

8. I will pay my vows to the Lord in the sight of all his people: In the courts of the house of the Lord, in the midst of thee, O Jerusalem.

The following Psalm is sung in place of the *In exitu Israel*, at the Second Vespers of a Confessor and Bishop.

PSALM CXXXI.

MEMENTO Domine David, * et omnis mansuetudinis ejus.

2. Sicut juravit Domino: * votum vovit Deo Jacob.

3. Si introiero in tabernaculum domus meæ, * si ascendero in lectum strati mei.

4. Si dederò somnum oculis meis, * et palpebris meis dormitationem:

5. Et requiem temporibus meis, donec inveniam locum Domino: * tabernaculum Deo Jacob.

6. Ecce audivimus eam in Ephrata: * invenimus eam in campis silvæ.

7. Introibimus in tabernaculum ejus: * adorabimus in loco, ubi steterunt pedes ejus.

8. Surge Domine in requiem tuam: * tu et arca sanctificationis tuæ.

O LORD, remember David, and all his meekness.

2. How he swore to the Lord, he vowed a vow to the God of Jacob.

3. If I shall enter into the tabernacle of my house; if I should go up into the bed wherein I lie:

4. If I shall give sleep to my eyes, or slumber to my eyelids,

5. Or rest to my temples: until I find out a place for the Lord, a tabernacle for the God of Jacob.

6. Behold, we have heard of it in Ephrata: we have found it in the fields of the wood.

7. We will go into his tabernacle: we will adore in the place where his feet stood.

8. Arise, O Lord, into thy resting place: thou and the ark which thou hast sanctified

9. Sacerdotes tui induantur justitiam: * et sancti tui exultent.

10. Propter David servum tuum, * non avertas faciem Christi tui.

11. Juravit Dominus David veritatem, et non frustrabitur eum: * de fructu ventris tui, ponam super sedem tuam.

12. Si custodierint filii tui testamentum meum: * et testimonia mea hæc, quæ docebo eos.

13. Et filii eorum usque in sæculum, * sedebunt super sedem tuam.

14. Quoniam elegit Dominus Sion: * elegit eam in habitationem sibi.

15. Hæc requies mea in sæculum sæculi: * hic habitabo, quoniam elegi eam.

16. Viduam ejus benedicens benedicam; * pauperes ejus saturabo panibus.

17. Sacerdotes ejus induam salutari: * et sancti ejus exultatione exultabunt.

18. Illuc producam cornu David: * paravi lucernam Christo meo.

19. Inimicos ejus indu-

9. Let thy priests be clothed with justice: and let thy saints rejoice.

10. For thy servant David's sake, turn not away the face of thine anointed.

11. The Lord hath sworn truth to David, and he will not make it void: of the fruit of thy womb I will set upon thy throne.

12. If thy children will keep my covenant, and these my testimonies which I shall teach them:

13. Their children also for evermore shall sit upon thy throne.

14. For the Lord hath chosen Sion: he hath chosen it for his dwelling.

15. This is my rest for ever and ever: here will I dwell, for I have chosen it.

16. Blessing I will bless her widow: I will satisfy her poor with bread.

17. I will clothe her priests with salvation: and her saints shall rejoice with exceeding great joy.

18. There will I bring forth a horn to David: I have prepared a lamp for my anointed.

am confusione : * super enemies I will clothe
 ipsum autem effloreat with confusion: but up-
 sanctificatio mea. on him shall my sanctifi-
 cation flourish.

HYMNS FOR PARTICULAR OCCASIONS.

TO THE BLESSED VIRGIN.

AVE maris stella,
 Dei mater alma,
 Atque semper virgo,
 Felix cœli porta!

Sumens ilud Ave,
 Gabrielis ore,
 Funda nos in pace,
 Mutans Hevæ nomen.

Solve vincla reis,
 Profer lumen cæcis,
 Mala nostra pelle,
 Bona cuncta posce.

Monstra te esse matrem
 Sumat per te preces,
 Qui pro nobis natus,
 Tulit esse tuus.

Virgo singularis,

HAIL! thou resplen-
 dent star,
 Which shinest o'er the
 main;
 Blest mother of our God
 And ever Virgin
 Queen.

2 Hail! happy gate of
 bliss,
 Greeted by Gabriel's
 tongue;
 Negotiate our peace,
 And cancel Eva's
 wrong.

3. Loosen the sinner's
 bands,
 All evils drive away;
 Bring light unto the
 blind,
 And for all graces pray.

4. Exert the mother's
 care,
 And thus thy children
 own:
 To him convey our pray-
 er,
 Who chose to be thy
 Son.

5 O pure, O spotless
 Maid,

Inter omnes mitis,
Nos culpis solutos,
Mites fac et castos.

Vitam præsta puram,
Iter para tutum,
Ut videntes Jesum,
Semper collætetur.

Sit laus Deo Patri,
Summo Christo decus,
Spiritus Sancto,
Tribus honor unus.
Amen.

V. Dignare me laudare te, virgo sacrata.

R. Da mihi virtutem
contra hostes tuos.

Whose meekness all
surpassed,
Our lusts and passions
quell,
And make us mild and
chaste.

6 Preserve our lives un-
stained,
And guard us in our
way;
Until we come with thee
To joys that ne'er de-
cay.

7 Praise to the Father
be,
With Christ his only
Son,
And to the Holy Ghost,
Thrice blessed three in
one. Amen.

V. Vouchsafe, O sa-
cred Virgin, to accept my
praises.

R. Give me strength
against thy enemies.

FOR THE FEASTS OF THE APOSTLES.

EXULTET orbis gau-
diis :
Cælum resultat laubibus:
Apostolorum gloriam,
Tellus et astra concinunt.

Vos sæculorum iudices,
Et vera mundi lumina,

THROUGHOUT the
world let joys arise,
Let praises echo through
the skies:
Heaven with earth in
joyful choir,
To praise the apostles
now conspire,
2 O you, true lights of
human kind,
And judges of the world
designed,

Votis precamur cordium
Audite voces supplicum.

To you our hearty vows
we show,
Hear your petitioners be-
low.

Qui templa cœli clauditis,
Serasque verbo solvitis,
Nos a reatu noxios
Solvi jubete quæsumus.

3 The gates of heaven by
your command
Are fastened close, or
open stand;
Grant, we beseech you,
then, that we
From sinful slavery may
be free.

Præcepta quorum protinus
Languor salusque senti-
unt:
Sanate mentes languidas:
Augete nos virtutibus.

4 Sickness and health
your power obey;
This comes, and that you
drive away:
Then from our souls all
sickness chase,
Let healing virtue take
its place.

Ut cum redibit Arbiter
In fine Christus sæculi;
Nos sempiterni gaudii
Concedat esse compotes.

5 That when our judge
returns to weigh
Our actions at the dread-
ful day;
We may with him again
ascend
To live in joys that
never end.

Patri, simulque Filio, -
Tibique Sancte Spiritus,
Sicut fuit, sit jugiter
Sæclum per omne gloria.
Amen.

6 To God the Father
and the Son,
And Holy Spirit, three
in one,
Be endless glory as be-
fore
The world began, so
evermore. Amen.

V. In omnem terram
exivit sonus eorum.

V. Their sound hath
gone all over the earth.

R. Et in fines orbis
terræ verba eorum.

R. And their words to
the end of the world.

At the second Vespers.

V. Annuntiaverunt op-
era Dei.

V. They declared the
works of God.

R. Et facta ejus intel-
lexerunt.

R. And understood his
deeds.

COMMON OF APOSTLES, &c. IN PASCHAL TIME.

TRISTES erant Apos-
toli
De Christi acerbo funere,
Quem morte crudelissi-
ma
Servi necarant impii.

WHILST the disciples
mourn'd the loss
Of Jesus murder'd on
the cross,
Whom, by that cruel
painful death,
His wicked servants
robb'd of breath :

2 Sermone verax ange-
lus
Mulieribus prædixerat :
Mox ore Christus gaudi-
um
Gregi feret fidelium.

2 An angel bright from
heav'n appears,
Who tells the women,
bath'd in tears,
That Jesus with his
wish'd-for sight,
His faithful flock would
soon delight.

3 Ad anxios apostolos,
Currunt statim dum nun-
tiæ,
Illæ micantis obvia
Christi tenent vestigia.

3 As they with joy made
haste to tell
Th' afflicted tribe, what
them befel :
Christ, cloth'd in glori-
ous light, they meet,
And worship prostrate
at his feet.

4 Galilææ ad alta mon-
tium
Sa conferunt apostoli ;

4 Th' Apostles, cheer'd
by this account,
Haste to the Galilean
mount :

Jesuque, voti compotes,
Almo beantur lumine.

5 Ut sis perenne menti-
bus
Paschale Jesu gaudium,
A morte dira criminum
Vitæ renatos libera.

6 Deo Patri sit gloria,
Et Filio, qui a mortuis
Surrexit, ac Paraclito,
In sempiterna sæcula.
Amen.

Where masters of their
wish, the sight
Is bless'd with Christ's
resplendent light.

5 That we for ever may
possess
This joyful paschal hap-
piness,
From death of sin, O
Jesus, free
Those that are born
again in thee.

6 To God the Father,
and the Son,
Who rose from death;
be homage done;
This praise for ever let's
repeat
To God the holy Para-
clete, Amen.

In the first Vespers.

V. Sancti et just i in
Domino gaudent. Allel.

R. Vos elegit Deus in
hereditatem sibi. Al.

V. Ye saints and just
rejoice in the Lord. Al-
leluia.

R. God hath chosen
you for his inheritance.
Alleluia.

In the second Vespers.

V. Pretiosa in con-
spectu Domini. Alleluia.

R. Mors sanctorum
ejus. Alleluia.

V. Precious in the sight
of the Lord. Alleluia.

R. Is the death of his
saints. Alleluia.

FOR ONE MARTYR.

DEUS tuorum militum
Sors, et corona, præ-
mium,

O GOD, the lot, the
crown, and gain,
Of soldiers in thy service
slain:

**Laudes canentes Mar-
tyris
Absolve nexu criminis.**

**Hic nempe mundigaudia,
Et blanda fraudum pa-
bula
Imbuta felle deputans
Pervenit ad cœlestia.**

**Pœnas cucurrit fortiter,
Et sustulit viriliter,
Fundensque pro te san-
guinem
Æterna dona possidet.**

**Ob hoc precatu supplici
Te poscimus piissime!
In hoc triumpho Martyris
Dimitte noxam servulis.**

**Laus, et perennis gloria
Patri sit atque Filio.
Sancto simul Paraclito,
In sempiterna sæcula.
Amen.**

**V. Gloria et honore
coronasti eum, Domine.**

**Make us forsake our sin-
ful ways,
Who meet to sing this
martyr's praise.**

**2 This saint esteeming
worldly joys
As pleasing cheats, de-
ceitful toys,
And bitter too with se-
cret gall,
Nobly for heaven de-
spis'd them all.**

**3 He bravely ran his
painful race,
And looked his torments
in the face;
For thee he fearless sheds
his blood,
And wades to heaven
through the flood.**

**4 To thee, O gracious
Lord, we fly,
Beseeching thee with
humble cry,
That on this martyr's
triumph, we
From sin may be ab-
solved by thee.**

**5 To God the Father,
and the Son,
And Holy Spirit, three in
one,
Be equal glory, equal
praise,
For an eternal length of
days. Amen.**

**V. Thou hast crowned
him, O Lord, with glory
and honour.**

R. Et constituisti eum
super opera manuum tu-
arum.

R. And hast placed
him over the works of
thy hands.

In the second Vespers.

V. Justus ut palma
florebit.

V. The just man shall
flourish like the palm-
tree.

R. Sicut cedrus Libani
multiplicabitur.

R. He shall thrive like
the cedar of Libanus.

FOR MARTYRS.

SANCTORUM meritis
Inclyta gaudia,
Pangamus socii, gestaque
fortia:
Gliscens fert animus pro-
mere cantibus
Victorum genus opti-
mum.

COME, brethren, let
the bleeding choir
With fights and crowns
our songs inspire:
Our verse to praise the
noblest kind
Of victors is inclined.

Hi sunt quos fatue mun-
dus abhorruit;
Hunc fructu vacuum flo-
ribus aridum,
Contempsero tui nominis
asseciæ,
Jesu Rex bone cœlitum.
Hi pro te furias, atque
minas truces
Calcarunt hominum, sæ-
vaque verbera:
His cessit lacerans forti-
ter ungula
Nec carpsit penetralia.
Cæduntur gladiis more
bidentium:
Non murmur resonat non
querimonia:
Sed corde impavido mens
bene conscia
Conservat patientiam.

2 These champions of
thy name, dear Lord,
Were by a senseless
world abhorred:
But they esteemed it
destitute
Of flowers and of fruit.
3 For thee they scorned
relentless foes,
Their furious rage and
savage blows:
The hook in vain their
bowels rent,
Their courage never bent.
4 Like slaughtered sheep
the stroke they bear,
No murmur, nor com-
plaint we hear;
A spotless mind, and
fearless heart
Give patience in the smart.

Quæ vox, quæ poterit lin-
gua retexere,
Quæ tu martyribus mu-
nera præparas?
Rubri nam fluido san-
guine fulgidis
Cingunt tempora laureis.

Te Summa, O Deitas
unaque poscimus.
Ut culpas abigas, noxia
subtrahas,
Des pacem famulis, ut
tibi gloriam
Annorum in seriem can-
nant. Amen.

V. Lætamini in Domi-
no, et exultate iusti.

R. Et gloriamini om-
nes recti corde.

5 What voice, what
tongue the happiness
Designed for martyrs can
express!
Crowns, that with bright-
test glory shine,
Their bloody brows en-
twine.

6 Thee, sovereign God-
head we implore,
Remove all harm, cure
every sore:
Grant peace, that we
may sing thy praise,
For endless years and
days. Amen.

V. Ye just, be glad,
and rejoice in the Lord.

R. And glory all ye
upright of heart.

In the second Vespers.

V. Exultabunt sancti
in gloria.

R. Lætabuntur in cu-
bilibus suis.

V. The saints in glory
shall be filled with joy.

R. They shall rejoice
in their resting places.

FOR CONFESSORS.

ISTE confessor Domini,
colentes
Quem pie laudant populi
per orbem,*
Hac die lætus meruit be-
atus
Scandere sedes,

THIS Christ's confes-
sor, whose great fame
The faithful through the
world proclaim,
With glory did this day
ascend
To joys that never end.

If it be not the day of his decease say from *

[Hac die lætus meruit
supremos
Laudis honores.]

[Deserves that we should
on this day
The highest praises pay.]

Qui pius, prudens, humi-
lis, pudicus,
Sobriam duxit sine labe
vitam,
Donec humanos anima-
vit auræ
Spiritus artus.

Cujus ob præstans meri-
tum frequenter,
Ægra quæ passim jacu-
ere membra,
Viribus morbi domitis,
saluti
Restituuntur.

Noster hinc illi chorus
obsequentem
Concinit laudem cele-
bresque palmas;
Ut piis ejus precibus ju-
vemur,
Omne per ævum.

Sit salus illi, decus, atque
virtus,
Qui super cæli solio cor-
uscans,
Totius mundi seriem gu-
bernat,
Trinus et unus.

Amen.

V. Amavit eum Domi-
nus, et ornavit eum.

R. Stulam gloriæ in-
duit eum.

2 A pious prudence, ac-
tions mild,
Chaste manners, not with
crimes defiled,
Adorned his sober life
till death
Deprived him of his
breath.

3 His holy deeds did
God so please,
That ulcers, pains, and
each disease
Obeyed him, and by
power divine
Their place to health re-
sign.

4 For this we pious tro-
phies raise,
And sing this solemn
hymn of praise;
That by his prayers the
Almighty may
His grace to us convey.

5 To him be glory, pow-
er and fame,
Who rules the world's
well-ordered frame;
And fills the bright ce-
lestial throne,
Mysterious three and
one. Amen.

V. The Lord loved
him and adorned him.

R. He clothed him
with a robe of glory.

In the second Vespers.

V. Justum deduxit
Dominus per vias rectas.

V. The Lord hath led
the just man through
righteous ways.

R. Et ostendit illi
regnum Dei.

R. And shown him the
kingdom of God.

FOR FESTIVALS OF VIRGINS.

JESU corona virginum,
Quem mater illa con-
cipit,
Quæ sola virgo parturit;
Hæc vota clemens accipe.

Qui pergis inter lilia,
Septus choreis virginum,
Sponsus decorus gloria,
Sponsisque reddens præ-
mia.

Quocumque tendis virgi-
nes
Sequuntur atque laudi-
bus
Post te canentes cursi-
tant,
Hymnosque dulces per-
sonant.

Te deprecamur supplices,
Nostris ut addas sensibus,
Nescire prorsus omnia
Corruptionis vulnera.

Virtus, honor, laus, gloria
Deo Patri cum Filio,

REGARD our vows
with gracious eye,
O Jesus, crown of purity;
Son of that chosen wo-
man who
Was virgin chaste, and
mother too.

2 The whitest lilies pave
thy way,
And choirs of virgins
round thee play,
O glorious bridegroom,
who dost bless
Thy brides with endless
happiness.

3 Which way soe'er thy
course doth bend,
Chaste virgins on thy
steps attend,
Who, running after thee,
do raise
Their notes to sing loud
hymns of praise.

4 We beg most humbly,
that our sense
May feel thy heavenly
influence,
And ne'er be wounded
by those darts
Which poison and defile
our hearts.

5 To God the Father,
and the Son,
And Holy Spirit, three
in one,

**Sancto simul Paraclito
In sæculorum sæcula.
Amen.**

**V. Specie tua, et pul-
chritudine tua.**

**R. Intende, prospere
procede, et regna.**

In the second Vespers.

**V. Diffusa est gratia
in labiis tuis.**

**R. Propterea benedixit
te Deus in æternum.**

FOR HOLY WOMEN.

FORTEM virili pectore
Laudemus omnes
fœminam,
Quæ sancitatis gloria
Ubique fulget inclyta.

**Hæc sancto amore saucia,
Dum mundi amorem nox-
ium
Horrecscit, ad cœlestia
Iter peregit arduum.**

**Carnem domans jejuniis,
Dulcique mentem pabulo
Orationis nutriens,
Cœli potitur gaudiis.**

**Be honour, glory, fame,
and praise,
For an eternal length of
days. Amen.**

**V. In thy comeliness
and beauty,**

**R. Go on, proceed
prosperously, and reign.**

**V. Grace is spread up-
on thy lips.**

**R. Therefore hath
God blessed thee for
ever.**

LET us praise this wo-
man, who, endued
With more than woman's
fortitude,
Exalts her sanctity and
name,
In every place, with
glorious fame.

2 Such holy love inflam-
ed her heart,
That she abhorred the
pois'ning dart
Of worldly love, and
bravely trod
The narrow way that
leads to God.

3 A body grown with
fasting dead,
And mind with prayers
most sweetly fed,
Conveys her soul above
the sky,
To joys that last eter-
nally.

Rex, Christe, virtus fortium,
 Qui magna solus efficis,
 Hujus precata quæsumus,
 Audi benignus supplices.

Deo Patri sit gloria,
 Ejusque soli Filio,
 Cum Spiritu Paraclito,
 Nunc, et per omne sæculum. Amen.

V. Specie tua, et pulchritudine tua.

R. Intende, prospere procede, et regna.

In the second Vespers.

V. Diffusa est gratia in labiis tuis.

R. Propterea benedixit te Deus in æternum.

COMMON OF THE DEDICATION OF A CHURCH.

CÆLESTIS urbs Jerusalem,
 Beata pacis visio.
 Quæ celsa de viventibus
 Saxis ad astra tolleris,
 Sponsæque ritu cingeris,
 Milite angelorum millibus.

4 O source of courage,
 Christ our King,
 From whom alone all great things spring;
 To thee for help we sinners fly,
 Hear, through our prayer our humble cry.

5 To God the Father, and the Son,
 And Holy Spirit, three in one,
 Be endless glory, as before
 The world began, so evermore. Amen.

V. In thy comeliness and thy beauty.

R. Go on, proceed prosperously and reign.

V. Grace is spread upon thy lips.

R. Therefore hath God blessed thee for ever.

JERUSALEM, whose name contains
 The heavenly peace which in thee reigns,
 Thy living stones raise thee so high,
 That stars beneath thy pavement lie,
 Attended like a bride in state,
 Millions of angels on thee wait.

O sorte nupta prospera,
Dotata Patris gloria!
Respersa sponsi gratia,
Regina formosissima.
Christo jugata principi,
Coeli corusca civitas.

2 O happy bride whose
dowry is
The glory of the Father's
bliss!
Thrice beautiful the
charming Queen,
In whom the spouse's
grace is seen!
City of heaven, shining
bright,
Govern'd by Christ, the
prince of light.

Hic margaritis emicant,
Patentque cunctis ostia;
Virtute namque prævia,
Mortalis illuc ducitur,
Amore Christi percitus,
Tormenta quisquis su-
stinet.

3 Thy gates with orient
pearls do shine,
Their leaves to all are
open spread:
For by a precious force
divine,
Each man is thither
sweetly led,
Who wounded with
Christ's love, sustains
On that account inflicted
pains.

Scalpri salubris ictibus,
Et tunsione plurima,
Fabri polita malleo
Hanc saxa molem con-
struunt,
Aptisque juncta nexibus
Locantur in fastigio.

4 This structure living
stones compose
By strokes of chisel fitly
wrought,
And by the mallet's fre-
quent blows,
To smoothness by the
workmen brought,
And these with fit con-
nexions clos'd
Were in high arched
roofs dispos'd.

Decus parenti debitum

Sit usquequaque altissi-
mo

5 Due honour ev'ry-
where be done,
To God the Father
throu'd in heav'n,

Natoque Patris unico,
Et inclyto Paraclito,
Cui laus, potestas, gloria
Æterna sit per sæcula.
Amen.

And to the Father's only
Son,
And Holy Ghost the like
be giv'n
To thee, one God, be
pow'r and praise
For an infinity of days.
Amen.

In the first Vespers.

V. Hæc est domus
Domini firmiter ædifica-
ta.

V. This is the house of
the Lord, strongly built.

R. Bene fundata est
supra firmam petram.

R. It hath a good
foundation on a solid
rock.

In the second Vespers.

V. Domum tuam Do-
mine decet sanctitudo.

V. Holiness becometh
thy house, O Lord.

R. In , longitudinem
dierum.

R. For length of days.

CHRISTMAS DAY AND THE CIRCUMCISION.

JESU Redemptor om-
nium,
Quem lucis ante origi-
nem
Parem paternæ gloriæ,
Pater supremus edidit.

JESUS, the Ransomer
of man,
Who, ere created light
began,
Didst from the Sov'-
reign Father spring.
His pow'r and glory
equaling.

Tu lumen, et splendor
Patris,
Tu spes perennis omni-
um,
Intende, quas fundunt
preces
Tui per orbem servuli.

2 Thou brightness of
thy Father's rays,
The hope and end of all
our ways:
With gracious ears the
prayers attend,
Which round the world
to thee ascend.

**Memento rerum Condi-
tor,
Nostri quod olim corpo-
ris,
Sacrata ab alvo Virginis,
Nascendo, formam sump-
seris.**

**Testatur hoc præsens
dies,
Currens per anni circu-
lum,
Quod solus e sinu Patris
Mundi salus adveneris.**

**Hunc, astra, tellus, æ-
quora,
Hunc omne, quod cœlo
subest,
Salutis auctorem novæ
Novo salutat cantico.**

**Et nos beata quos sacri
Rigavit unda sanguinis,
Natalis ob diem tui
Hymni tributum solvi-
mus.**

**Jesu, tibi sit gloria,
Qui natus es de Virgine,
Cum Patre, et almo Spi-
ritu,
In sempiterna secula.
Amen.**

**3 Remember, Lord, that
heretofore,
When thee thy Virgin-
mother bore,
Thou, from her womb,
didst breathe our air,
And human nature for
us wear.**

**4 To thee, this present
solemn day,
We yearly adorations
pay;
The world's Redeemer
thee we own,
Descending from thy
Father's throne.**

**5 The joyful heavens,
earth and main,
With whatsoever they
contain,
In new harmonious ac-
cents sing
New life restored by th'
new born King.**

**6 We, ransom'd by that
bloody tide,
That issued from thy
sacred side,
With double hymns of
heart and voice,
For this thy natal day
rejoice.**

**7 To Jesus from a Vir-
gin sprung,
Be glory given, and
praises sung:
The like to God the
Father be,
And Holy Ghost eter-
nally. Amen.**

V. Crastina die delēbitur iniquitas terræ.

R. Et regnabit super nos salvator mundi.

V. Notum fecit Dominus. Alleluia.

R. Salutare suum. Alleluia.

V. To-morrow the iniquity of the earth will be blotted out.

R. And the Saviour of the world will reign over us.

V. The Lord hath made known. Alleluia.

R. His salvation. Alleluia.

THE EPIPHANY.

CRUELIS Herodes Deum
Regem venire quid times?
Non eripit mortalia,
Qui regna dat cœlestia,

Ibant magi quam viderant,
Stellam sequentes præviam:
Lumen requirunt lumine
Deum fatentur munere.

Lavacra puri gurgitis
Cœlestis Agnus attigit:
Peccata, quæ non detulit,
Nos abluendo sustulit.

Novum genus potentissæ
Aquæ rubescunt hydriæ,

WHAT makes thee, cruel Herod, quake,
Lest Christ thy crown from thee should take?
He will not seize an earthly throne,
Who heav'nly kingdoms makes our own.

2 The sages coming from afar,
Follow the new appearing star:
With light they seek a better light;
Their gifts confess the God of might.

3 The heavenly Lamb in Jordan stood
To sanctify the crystal flood:
Our sins with that baptismal dew
Were wash'd in him, who sin ne'er knew.

4 A strange, mirac'ous power is shown:
The water-pots are ruddy grown.

Vinumque jussa fundere,
Mutavit unda originem.

Jesu, tibi sit gloria,
Qui apparuisti gentibus,
Cum Patre, et almo Spi-
ritu,
In sempiterna sæcula.
Amen.

V. Reges Tharsis, et
insulæ, munera offerent.

R. Reges Arabum et
Saba dona adducent.

Whose waters by com-
mand divine,
Their nature change, and
yield pure wine.

5 To Christ, who did the
Gentiles call,
Be endless glory giv'n by
all;
To God the Father we
repeat
The same, and to the
Paraclete. Amen.

V. The kings of Thar-
sis, and the islands, shall
make their offerings.

R. The kings of Ara-
bia and Saba shall bring
presents.

ASCENSION OF OUR LORD.

SALUTIS humanæ sa-
tor
Jesu voluptas cordium,
Orbis redempti conditor,
Et casta lux amantium.

Qua victus es clementia,
Ut nostra ferres crimina;
Mortem subires innocens,
A morte nos ut tolleres?

Perrumpis infernum cha-
os,
Vinctis catenas detrahis:

JESUS, who man's
Redeemer art,
Delight of every pious
heart;
Creator of this earthly
frame,
The lover's chaste de-
light and flame.

2 What strange excess
of clemency
Prevail'd, that thou
would'st satisfy
For sinful man; and
guiltless give
Thy life to make the
guilty live?

3 Hell's dark abodes are
forced by thee,
Its captives from their
chains set free:

Victor triumpho nobili,
Ad dextram Patris sedes.

Te cogat indulgentia
Ut damna nostra sarcias,
Tuique vultus compotes
Dites beato lumine.

Tu dux ad astra, et
semita,
Sis meta nostris cordibus,
Sis lacrymarum gaudi-
um,
Sis dulce vitæ præmium.
Amen.

And thou with this tri-
umphant train
At God's right hand doth
victor reign.

4 Let mercy there with
thee prevail,
To cure the wounds we
here bewail:
And by enjoyment of
thy sight,
Enrich us with eternal
light.

5 O guide our way to
heavenly rest:
Bethou the aim of every
breast;
Be thou the comfort of
our tears,
And sweet reward above
the spheres. Amen.

In the first Vespers.

V. Ascendit Deus in
jubilatione. Alleluia.
R. Et Dominus in
voce tubæ, Alleluia.

V. God ascended in
triumph. Alleluia.
R. And the Lord at
the sound of the trum-
pet, Alleluia.

THE FINDING OF THE HOLY CROSS, AND PASSION SUNDAY.

VEXILIA regis pro-
deunt!
Fulget crucis mysterium,
Qua vita mortem pertu-
lit,
Et morte vitam protulit.

BEHOLD the royal en-
signs fly,
Bearing the cross's mys-
tery;
Where life itself did
death endure.
And, by that death, did
life procure.

**Quæ vulnerata lanceæ
Mucrone diro, criminum
Ut nos lavaret sordibus,
Manavit uisda et san-
guine.**

**Impleta sunt, quæ con-
cinit
David fideli carmine,
Dicendo nationibus:
Regnavit a ligno Deus.**

**Arbor decora, et fulgida
Ornata regis purpura,
Electa digno stipite,
Tam sancta membra tan-
gere.**

**Beata, cujus brachiis,
Pretium pendit sæculi,
Statera facta corporis,
Tulitque prædam tartari.**

**O Crux ave spes unica,
Hoc passionis tempore.**

A cruel spear let out a
flood
Of water mix'd with sav-
ing blood :
Which gushing from our
Saviour's side
Drown'd our offences in
the tide.

2 The mystery we now
unfold,
Which David's faithfu
verse foretold
Of our Lord's kingdom
whilst we see
God ruling nations from
a tree.

3 O lovely tree, whose
branches wore
The royal purple of his
gore!
How glorious does thy
body shine,
Supporting members so
divine.

4 The world's blest bal-
ance thou wast made,
Thy happy beams its pur-
chase weighed,
And bore his limbs, who
snatch'd away
Devouring hell's expected
prey.

5 Hail, Cross, our hope! to
thee we call,
Who keep this mournful
festival.

On the finding of the Cross is said,

* Paschale quæ fers gau-
dium.

* Now in this joyful pas-
chal time.

And on the Exaltation of the Cross.

* In hac triumphi gloria,
Piis adauge gratiam,
Reisque dele crimina.

Te, fons salutis Trinitas,
Collaudet omnis spiritus:
Quibus crucis victoriam
Largiris adde præmium.
Amen.

V. Eripe me Domine,
ab homine malo.

R. A viro iniquo eripe
me.

* In this triumphant fes-
tival
Grant to the just increase
of grace,
And every sinner's crimes
efface.

6 Blest Trinity, we praises
sing
To thee from whom all
graces spring:
Celestial crowns on those
bestow,
Who conquer by the cross
below. Amen.

V. Deliver me, O Lord,
from the wicked man.

R. From the unjust
man deliver me.

WHIT-SUNDAY.

VENI Creator Spiritus,
Mentes tuorum visita.
Imple superna gratia,
Quæ tu creasti, pectora.

Qui diceris Paraclitus,
Altissimi donum Dei;
Fons vivus, ignis, cha-
ritas,
Et spiritalis unctio.

Tu septiformis munere,
Digitus paternæ dexteræ,

CREATING Spirit, come
possess
Our souls, and with thy
presence bless:
And in our hearts, fram'd
by thy hand,
Let thy celestial grace
command.

2 Thou who art call'd the
Paraclete,
Th' Almighty Father's
gift complete;
The living fountain, fire
and love,
And sacred unction from
above.

3 Thou finger of the Fa-
ther's hand,

Tu rite promissum Pa-
tris,
Sermone ditans guttura.

Accende lumen sensibus:
Infunde amorem cordi-
bus:
Infirma nostri corporis
Virtute firmans perpeti.

Hostem repellas longius,
Pacemque dones protinus,
Ductore sic te prævio
Vitemus omne noxium.

Per te sciamus da Pa-
trem,
Noscamus atque Filium:
Te utriusque Spiritum
Credamus omni tempore.

Deo Patri sit gloria,
Et Filio, qui a mortuis
Surrexit, ac Paraclito.
In sæculorum sæcula.
Amen.

V. Loquebantur variis
linguis apostoli, *Alleluia.*

Who dost a sev'nfold
grace command:
Thou promis'd from the
Highest sent
In various language elo-
quent.

4 Purge with thy light
our earthly parts,
And with thy love in-
flame our hearts;
Thus human weakness
fortify
With everlasting con-
stancy.

5 Far from us drive the
infernal foe,
And peace, the fruit of
love, bestow:
Thus having thee, our
safest guide,
Let not our feet to evil
slide.

6 Let us by thee the
Father own,
And to us let thy Son be
known:
Let us believe in thee,
who dost
From both proceed the
Holy Ghost.

7 To God the Father and
the Son,
Who rose from death, be
glory done:
This praise for ever let's
repeat,
To God the holy Para-
clete. Amen.

V. The apostle spoke
in various tongues, Al.

R. Magnalia Dei, *Alleluia.*

R. The wonders of
God, *Alleluia.*

CORPUS CHRISTI.

PANGE lingua gloriosi
Corporis mysterium,
Sanguinisque pretiosi
Quem in mundi pretium
Fructus ventris generosi,
Rex effudit gentium.

Nobis datus, nobis natus,
Ex intacta virgine.
Et in mundo conversatus
Sparso verbi semine.
Sui moras incolatus
Miro clausit ordine!

In supremæ nocte cœnæ,
Recumbens cum fratribus,
Observata lege plene
Cibis in legalibus,
Cibum turbæ duodenæ
Se dat suis manibus.

SING, O my tongue,
adore and praise
The depth of God's mys-
terious ways :
How Christ, the world's
great King, bestow'd
His flesh conceal'd in
human food,
And left mankind the
blood, that paid
The ransom for the souls
he made.

2 Given from above and
born for man,
From virgin chaste his
life began :
He lived on earth, and
preached to sow
The seeds of heavenly
love below ;
Then seal'd his mission
from above
With strange effects of
power and love!

3 'Twas on that evening
when the last
And most mysterious
supper past ;
When Christ with his
disciples sat,
To close the law with
legal meat ;
Then to the twelve him-
self bestowed
With his own hands to be
their food.

Verbum caro, panem ve-
rum,
Verbo carnem efficit:
Fitque sanguis Christi
merum,
Etsi sensus deficit:
Ad firmandum cor sin-
cerum
Sola fides sufficit.

Tantum ergo sacramen-
tum,
Veneremur cernui:
Et antiquum documen-
tum,
Novo cedat ritui:
Præstet fides supplemen-
tum,
Sensuum defectui.

Genitori Genitoque
Laus et Jubilatio:
Salus, honor, virtus quo-
que:
Sit et benedictio
Procedenti ab utroque,
Compar sit laudatio.
Amen.

V. Panem de cœlo præ-
stitisti eis, Alleluia.

4 The Word made flesh
for love of man,
His word turns bread to
flesh again,
And wine to blood, un-
seen by sense,
By virtue of omnipo-
tence:
And here the faithful rest
secure
Whilst God can vouch,
and faith insure.

5 To this mysterious
table now,
Our knees, our hearts,
and sense we bow:
Let ancient rites resign
their place
To nobler elements of
grace:
And faith for all defects
supply,
Whilst sense is lost in
mystery.

6 To God the Father,
born of none,
To Christ his co-eternal
Son,
And Holy Ghost, whose
equal rays
From both proceed, be
equal praise:
One honour, jubilee, and
fame,
For ever bless his glori-
ous name. Amen.

V. Thou hast given
them bread from heaven,
Alleluia.

R. Omne delectamentum in se habentem, Al.

R. Abounding with whatever is delicious, Al.

ST. PETER AND ST. PAUL.

DECORA lux æternitatis, auream
Diem beatis irrigavit ignibus,
Apostolorum quæ coronat principes,
Reisque in astra liberam pandit viam.

Mundi magister, atque cœli janitor,
Romæ parentes arbitrique Gentium,
Per ensis ille, hic per crucis victor necem,
Vitæ senatum laureati possident.

O Roma felix, quæ duorum principum
Es consecrata glorioso sanguine :
Horum cruore purpurata, cæternas
Excellis orbis una pulchritudines,

Sit Trinitati sempiterna gloria,
Honor, potestas, atque jubilatio,
In unitate, quæ gubernat omnia,
Per universa sæculorum sæcula. Amen.

V. In omnem terram exivit sonus eorum.

ETERNAL glory's radiant ray
Has arm'd with sacred fire the day
Which crowns these princes, and invites
All sinners to unknown delights.

2 Heaven's porter, and the Gentiles' light,
Rome's parents, equal deaths unite :
A cross revers'd, and cruel sword,
Send them victorious to their Lord.

3 O Rome, 'how happy is thy fate,
Whom two such prelates consecrate :
In thee so rich a purple dwells,
That thine all beauties else excels.

4 To God th' all-ruling One and Three,
Be never-ceasing jubilee,
Eternal glory, endless praise
For an eternity of days. Amen.

V. Their sound hath gone all over the earth.

R. Et in fines orbis
terriæ verba eorum.

V. Annuntiaverunt
opera Dei.

R. Et facta ejus in-
tellexerunt.

R. And their words
to the utmost bounds of
the globe.

V. They published the
works of God.

R. And understood
his deeds.

ALL SAINTS.

PLACARE, Christe,
servulis,
Quibus patris clementi-
am
Tuæ ad tribunal gratiæ
Patrona virgo postulat.

Et vos beata, per no-
vem
Distincta gyros agmina,
Antiqua cum præsentibus,
Futura damna pellite.

Apostoli cum vatibus,
Apud severum judicem,
Veris reorum fletibus,
Exposcite indulgentiam.

Vos purpurati marty-
res,
Vos candidati præmio
Confessionis, exules,
Vocate nos in patriam.

O JESUS, let thy an-
ger cease:

Thy Virgin-mother, for
our peace,

At thy tribunal pleading
stands,

And mercy earnestly de-
mands

2 And ye, O angels,
who in nine

Distinguish'd orders glo-
rious shine,

Preserve our minds, our
hearts, and wills,

From present, past, and
future ills.

8 Ye prophets and apos-
tles plead

Before our Judge, and
intercede

For sinners, that by
tears unfeign'd

His pard'ning grace may
be obtain'd.

4 Ye crimson troop of
martyrs bright,

And confessors array'd
in white,

Let us no longer exil'd
roam,

But call us to our
heavenly home.

Chorea casta virginum
Et quos eremus incolas
Transmisit astris, cœli-
tum
Locate nos in sedibus.

Auferte gentem perfidam
Credentium de finibus,
Ut unus omnes unicum
Ovile nos pastor regat.

Deo Patri sit gloria,
Natoque Patris unico:
Sancto simul Paraclito
In sempiterna sæcula.
Amen.

5 Chaste virgins, and
you truly wise,
Who from the deserts
fill'd the skies,
For us an everlasting
reign
With Christ among his
saints obtain.

6 From Christian lands
those faithless chase,
Who Christian truths
and faith deface :
That all mankind united
may
One pastor of their souls
obey.

7 To God the Father,
and the Son,
And Holy Spirit, Three
in One,
Be equal glory, equal
praise,
For an eternal age of
days. Amen.

In the first Vespers.

V. Lætamini in Do-
mino, et exultate iusti.

R. Et gloriâmini om-
nes recti corde.

V. Rejoice in the
Lord, and exult ye righ-
teous ones.

R. And praise him, all
ye upright of heart.

In the second Vespers.

V. Exultabunt sancti
in gloria.

R. Lætabuntur in cu-
bilibus suis.

V. The saints shall ex-
ult in glory.

R. They shall rejoice
on their couches.

ST. MICHAEL, ARCHANGEL.

TE, splendor et virtus
Patris,

JESUS, the Father's
ray and might,

**Te vita, Jesu, cordium,
Ab ore qui pendent tuo,
Laudamus inter angelos.**

**Tibi mille densa millium,
Ducum corona militat;
Sed explicat victor cruce-
cem,
Michael salutis signifer.**

**Draconis hic dirum ca-
put,
In ima pellit tartara,
Ducemque cum rebelli-
bus,
Cœlesti ab arce fulminat.**

**Contra ducem superbie
Sequamur hunc nos prin-
cipem,
Ut detur ex Agni throno
Nobis corona gloriæ.**

*** Deo Patri sit gloria,
Et Filio, qui a mortuis
Surrexit: ac Paraclito,
In sempiterna sæcula.
Amen.**

Of faithful hearts the life
and light ;
Tributes of praise we to
thee pay,
With th' angels who thy
voice obey.

2 Millions of leaders
arm'd with light,
In close array the battle
fight;
Michael the saving stan-
dard wields,
Displays the cross, and
Satan yields.

3 The infernal dragon
down from bliss.
He drives to hell's in-
flamed abyss,
And hurls headlong from
the sky,
The rebel captain with
his fry.

4 Let's follow then so
brave a guide,
Against the infernal
prince of pride;
That crowns of glory we
may gain,
And, with the Lamb, for
ever reign.

5 * To God the Father
and the Son,
Who rose from death, be
homage done;
This praise for ever let's
repeat
To God the holy Para-
clete. Amen.

* Instead of the foregoing, the following Verse is said on
the 29th of September.

**Patri simulque Filio,
Tibique, Sancte Spiritus,
Sicut fuit, sit jugiter
Sæculum per omne gloria. Amen.**

**6 To God the Father, and
the Son,
And Holy Spirit, three in
one,
Be endless glory, as before
The world began, so
evermore. Amen.**

In the first Vespers.

**V. Stetit angelus juxta
aram templi, Alleluia.**

**V. The angel stood by
the altar of the temple,
Alleluia.**

**R. Habens thuribulum
aureum in manu sua,
Alleluia.**

**R. Having a golden
censer in his hand, Alleluia.**

In the second Vespers.

**V. In conspectu angelorum
psallam tibi, Deus meus. Alleluia.**

**V. I will sing to thee,
O my God, in the sight
of the angels. Alleluia.**

**R. Adorabo ad templum
sanctum tuum, et confitebor
nomini tuo. Alleluia.**

**R. I will adore towards thy
holy temple, and I will give
praise to thy name. Alleluia.**

ST. JOSEPH.

**THE Joseph, celebrent
agmina cœlitum,
Te cuncti resonent Christi-
adum chori,
Qui clarus meritis, junctus
es inclytæ
Casto fœdere Virgini.**

**LET th' heav'nly host
thy praise proclaim,
And Christian choirs re-
sound thy fame,
Joseph in chastest wed-
lock tied,
Unto thy ever-virgin
Bride.**

**Almo cum tumidam
germine conjugem
Admirans, dubio tange-
ris anxius,
Afflatu superi flaminis
angelus**

**2 Thy pregnant consort
breaks thy rest,
And anxious doubts dis-
turb thy breast;
Till th' angel thy suspi-
cion heals,**

Conceptum puerum do-
cet.

Tu natum Dominum
stringis, ad exteras
Ægypti profugum tu se-
queris plagas:
Amisum, Solymis quæ-
ris et invenis,
Miscens gaudia fletibus.

Post mortem reliquos
mors pia consecrat,
Palmamque emeritos
gloria suscipit:
Tu vivens superis par,
frueris Deo;
Mira sorte beator.

Nobis summa Trias,
parce precantibus,
Da Joseph meritis side-
ra scandere:
Ut tandem liceat, nos
tibi perpetim,
Gratum promere canti-
cum. Amen.

V. Constituit eum Do-
minum domus suæ.

R. Et principem om-
nis possessionis suæ.

And God made man to
thee reveals.

3 Thy arms embrace thy
new-born Lord:
With him thou fly'st
from Herod's sword:
Him three days lost thou
find'st again,
And joy succeeds thy
poignant pain.

4 In th' other world
saints have their bliss,
And wear the palms de-
sery'd in this:
But crown'd with great-
er happiness,
On earth thou didst thy
God possess.

5 Pardon our sins, great
one and Three,
Let Joseph's prayer
bring us to thee:
Where we may sing loud
hymns of praise
For endless ages, years,
and days. Amen.

V. He appointed him
Lord of his house.

R. And chief over all
he possessed.

ST. GABRIEL, ARCHANGEL.

CHRISTE, sanctorum
decus angelorum,
Gentis humanæ Sator et
Redemptor,

O PRINCE of heaven,
almighty power,
O thou who in auspicious
hour
Our bloody ransom
paid.

- Coelitum nobis tribuas Grant us from earth and
 beatas death set free,
 Scandere sedes. To soar on high, and find
 in thee
 Those joys that never
 fade.
- Angelus pacis Michael, 2 May Michael come, a
 in sedes magic name;
 Coelitus nostras veniat, To quench dread war's
 serenæ devouring flame,
 Auctor ut pacis lacry- And lead it captive
 mosa in orcum bound,
 Bella releget. Back to the caves of hell
 below,
 Whence fraught it comes
 with direful woe,
 To spread destruction
 round.
- Angelus fortis Gabriel, 3 May Gabriel come with
 ut hostes giant might,
 Pellat antiquos, et amica To crush our ancient foes
 cœlo, in fight,
 Quæ triumphator statuit With standard high
 per orbem, unfurl'd:
 Templâ revisat. And visit again for hea-
 ven won
 Those altars which he
 raised upon
 The conquest of a
 world.
- Angelus nostræ medicus 4 May Raphael come with
 salutis heaven-taught art,
 Adsit e cœlo Raphael, ut And heal the affections of
 omnes our heart
 Sanet ægrotos, dubios- Too long to evil given;
 quæ vitæ That treading safe life's
 Dirigat actus. maze below,
 We may its empty joys
 forgo
 And seek our country,
 heaven.

Virgo dux pacis, gene-
trixque lucis
Et sacer nobis chorus
angelorum
Semper assistat, simul et
micantis
Regia cœli.

Præstet hoc nobis
Deitas beata
Patris, ac Nati, pari-
terque Sancti
Spiritus, cujus resonat
per omnem
Gloria mundum.
Amen.

V. Stetit Angelus jux-
ta aram templi.

R. Habens thuribu-
lum aureum in manu sua.

5 And thou, O Virgin,
queen of peace!
O rise to aid! O! do not
cease
To hear our suppliant
moan:
And ye, assist, angelic
band!
And ye, who in the sun-
shine stand,
Of the Almighty's
throne.

6 O grant our prayer,
Eternal One!
Who art the source of
life alone,
The triune God a-
bove:
Whose glories win the
applauding sound
Of prostrate nations all
around,
In hymns of praise
and love. *Amen.*

V. The Angel stood
by the altar of the tem-
ple.

R. Having a golden
censer in his hand.

*** Third Sunday of September.

FEAST OF THE SEVEN DOLOURS OF THE

B. V. MARY.

O QUOT undis lacry-
marum,
Quo dolore volvitur,
Luctuosa de cruento
Dum revulsum stipite,

WHAT sorrow now thy
bosom rends,
O Virgin, ever blest!
When Jesus from the
cross descends,
By cruel death oppress!

Cernit ulnis incuban-
tem,
Virgo Mater, Filium.

Os suave, mite pectus,
Et latus dulcissimum,
Dexteramque vulnera-
tam,
Et sinistram sauciam ;
Et rubras cruore plantas
Ægra tingit lacrymis.

Centlesque milliesque
Stringit arctis nexibus,
Pectus illud, et lacertos,
Illa figit vulnera,
Sicque tota colliques-
cit
In doloris oculis.

Eia, Mater obse-
cramus
Per tuas has lacrymas,
Fillique triste funus,
Vulnerumque purpu-
ram,
Hunc tui cordis dolo-
rem

What floods of tears thy
cheeks bedew,
When on thy trembling
breast,
His mangled limbs, now
torn anew,
All stiff and lifeless
rest!

2 While bending o'er his
ghastly frame,
New sighs, fresh floods
of tears,
The anguish of thy soul
proclaim,
The mother all appears.
Thy lips on his fond
kisses press ;
His wounded feet and
hands,
And bosom, meet thy
warm embrace,
Each limb thy care de-
mands.

3 Thy soul in sorrow
melts away,
And now thou art un-
done,
When to the tomb is
borne away
Thy lifeless bleeding
Son.

O! Virgin mother, hear
our prayers!
For us thy Jesus bled ;
O! not for us in vain
thy tears,
And Jesus' blood be
shed.
Thro' thee may Jesus
grace impart ;

Concede nostris cordi-
bus.

Esto Patri, Filioque,
Et cœvo Flamini.
Esto summæ Trinitati
Sempiternæ gloria,
Et perennis laus, ho-
norque
Hoc et omni sæculo.—
Amen.

V. Regina Martyrum,
ora pro nobis.

R. Quæ juxta crucem
Jesu constitisti.

May he our bosoms
move

With grief like that
which pierced thy
heart,

And proved thy tender
love.

4 To Father, Son, and
Holy Ghost,
All power, all praise be
given,

Sing, joyful sing, ce-
lestial host

The Triune God of
Heaven. Amen.

V. Queen of Martyrs
pray for us.

R. Who didst stand
by the cross of Jesus.

ST. RAPHAEL, ARCHANGEL.

TIBI, Christe, splendor
Patris,
Vita, virtus cordium,
In conspectu angelorum
Votis, voce psallimus:
Alternantes concrepan-
do
Melos damus vocibus.

BRIGHT splendour of
the Father, hail!

O Christ, our life, our
force, our all!

In presence of the angel
choir

To thee we strike the
tuneful lyre:

To thee we breathe the
votive pray'r

And bless thy holy guar-
dian care

In accents sweet, that
wake along

The alternate harmony
of song.

2 With rev'rence filled —
respect and love,

We praise the angel
court above;

Collaudamus venerantes,
Omnes cœli principes;

Sed præcipue fidelem
 Medicum et comitem
 Raphaellem, in virtute,
 Alligantem Dæmonem.

Quo custode procul pelle,
 Rex Christe piissime,
 Omne nefas inimici,
 Mundo corde et corpore:
 Paradiso redde tuo
 Nos sola clementia.

Gloriam Patri melodis
 Personemus vocibus:
 Gloriam Christo canamus,
 Gloriam Paraclito,
 Qui trinus et unus
 Deus
 Extat ante sæcula. Amen.

But to thee, Raphael,
 prince of heaven
 Let praise transcendent
 e'er be given:
 To thee who with all-
 healing art
 Dost love to cure the
 bleeding heart:
 To thee who, guardian
 of our way,
 Dost shed the kind di-
 recting ray,
 A light 'gainst error,
 and our foe
 Whom thou hast bound
 in chains below.

3 With such a guardian
 help at hand
 Assist us, Lord, and O!
 command
 The wiles to cease—the
 wicked power
 Of him who seeks us to
 devour:
 That clean of heart and
 body—free
 From what could drive
 us far from Thee;
 We may by thy all-cle-
 ment aid,
 Ascend to joys that
 never fade.

4 And now let music
 loudly raise
 Its notes harmonious in
 the praise
 Of Father, Son, and
 Holy One
 Who e'er before the
 world began

V. Stetit angelus juxta aram templi.

R. Habens thuribulum aureum in manu sua.

Dwelt in blest union and in love

A Tri-une Deity above.
Amen.

V. The angel stood near the altar of the temple.

R. Having a golden censer in his hand.

PURITY OF THE B. V. MARY, THIRD SUNDAY
OF OCTOBER.

PRÆCLARA custos
Virginum,
Intacta Mater Numinis,
Cœlestis aulæ janua,
Spes nostra, cœli gaudium,
Inter rubeta liliū
Columba formosissima.

Virga e radice germinans
Nostro medelam vulneri.
Turris Draconi impervia,
Amica stella naufragis,
Tuere nos a fraudibus,
Tuaque luce dirige.

BRIGHT guardian of
the Virgin train
O peerless Mother, spotless Maid!

High gate of the celestial fane;
O joy of heaven! our hope, our aid!
All fair and lovely is the dove
And fair the lily blooms 'mid thorns,
But fairer Thou, O queen of love!

A brighter gem Thy crown adorns.
2 Our heart was by the serpent stung,
Our soul was sad—our doom was seal'd,
When He of royal Jesse sprung
Thy Son our wounded bosom heal'd
To thee we look, refulgent star!
O safely guide our wand'ring heart!

Erroris umbras dis-
cute,
Syrtes dolosas amove,
Fluctus tot inter,
deviis
'Tutam reclude semi-
tam.

Jesu tibi sit gloria
Qui natus es de Vir-
gine,
Cum Patre, et almo
Spiritu
In sempiterna sæcula.
Amen.

V. Cum jucunditate
Virginitatem Beatæ
Mariæ semper virginis
celebremus.

R. Ut ipsa pro nobis
intercedat ad Dominum
Jesum Christum.

B. V. MARY, HELP OF

SÆPE dum Christi po-
pulus cruentis
Hostis infensi premere-
tur armis,
Venit adjutrix pia Virgo
cælo
Lapsa sereno.

To Thee we look, our
shield in war,
Repel, repel, each hos-
tile dart.

3 When tossed upon the
stormy wave,
From quick-sands foul
our bark secure;
Our devious mind
from error save,
And Jesus' love for us
procure.

4 To Thee, O Jesus;
glory be
To Thee, the Virgin
Mother's Son,
To Paraclete and Sire
with thee
Almighty Godhead,
three in one. Amen.

V. Let us, with joy,
celebrate the Virginity
of blessed Mary, ever a
Virgin.

R. That she may in-
tercede for us to the Lord
Jesus Christ.

B. V. MARY, HELP OF CHRISTIANS, MAY 24.

WHEN Christ's fell foe
with hostile arms
Advanced and filled with
dire alarms
Each faithful Chris-
tian's heart;
Oft has the Virgin, at
their cry,
Descending from the
ethereal sky,
Repelled the fatal
dart.

Prisca sic Patrum mo-
numenta narrant,
Templa testantur spoliis
opimis
Clara, votivo repetita
cultu,
Festa quotannis.

En novi grates liceat
Mariæ
Cantici lætis modulis
referre
Pro novis donis, reson-
ante plausu
Urbis et Orbis.

O! dies felix: memor-
anda fastis
Qua Petri sedes, fidei
magistrum
Triste post lustrum re-
ducem beata
Sorte recepit.

Virgines castæ, puerique
puri,
Gestiens Clerus, popu-
lusquegrato
Corde reginæ celebrare
cœlo
Munera certant.

2 Our Fathers' records,
and those domes,
O'er which the eye in
wonder roams,
The spoils of foes op-
press'd :
The yearly feast, the
grateful lays
That celebrate the Vir-
gin's praise,
This cheering truth
attest.

3 Again let joyful trans-
ports rise,
Mary again the theme
supplies,
Her favours she re-
news:
Thrice happy day! when
Pius freed
From cruel exile, pain,
and need,
The eternal city views.

5 The pious youth, the
spotless maid,
The priest, the nation,
all are sway'd
By gratitude and love,
They hail their Shep-
herd and their Lord,
Now to his own, by her
restor'd
The queen who reigns
above.

Virginum Virgo, bene-
dicta Jesu
Mater, hæc auge bona
fac precamur,
Ut gregem Pastor Pius
ad salutis
Pascua ducat.

Te per æternos veneremur annos,
Trinitas, summo celebranda plausu,
Te fide mentes, resonantque linguæ
Carmine laudent. Amen.

V. Dignare me laudare te, Virgo sacrata.

R. Da mihi virtutem contra hostes tuos.

6 O! mother of the God made Man
Complete the work thy love began;
This one gift more bestow:
Thro' thee may Pius safely lead
His flock to heaven, there to feed
Where joys in torrents flow.

7 O blessed Triad! God supreme!
May we for ever bless thy name,
Thy majesty adore:
And may our hearts and tongues conspire
To praise thee, with the angelic choir,
Till time shall be no more. Amen.

V. Vouchsafe, O sacred Virgin, to accept my praises.

R. Give me strength against thy enemies.

FEAST OF THE SACRED HEART.

AUCTOR beate sæculi
Christe Redemptor omnium
Lumen Patris de lumine,
Deusque verus de Deo.

2 Amor coegit te tuus
Mortale corpus sumere,
Ut novus Adam redderes,
Quod vetus ille abstulerat.

3 Ille amor almus artifex
Terræ, marisque et siderum
Errata patrum miserans,
Et nostra rumpens vincula.

4 Non corde discedat tuo
Vis illa amoris inclyti:
Hoc fonte gentes hauriant
Remissionis gratiam.

5 Percussum ad hoc est lancea;
Passumque ad hoc est vulnera;
Ut nos lavaret sordibus
Unda fluente et sanguine.

6 Decus Parenti, et Filio
Sanctoque sit Spiritui,
Quibus potestas, gloria,
Regnumque in omne est sæculum Amen.

V. Haurietis aquas in gaudio. V. You shall draw waters with joy,

R. De fontibus Salvatoris. R. From the fountains of your Saviour.

ADESTE FIDELES.

From Christmas-day to the Octave of the Epiphany
inclusively.

ADESTE Fideles,
Læti triumphantes;
Venite, venite in Beth-
lehem:

Natum videte
Regem angelorum:
Venite adoremus,
Venite adoremus,
Venite adoremus Do-
minum.

Deum de Deo,
Lumen de lumine
Gestant puellæ viscera;

Deum verum,
Genitum non factum:
Venite adoremus, &c.

YE faithful, come re-
joice and sing,
To Bethlehem your
praises bring;

Behold the new-born an-
gels' King:
Come, let us adore,
Come, let us adore,
Come, let us adore the
Lord.

True God of God, and
light of light,
Borne in womb of Virgin
bright:

Begot, not made, the
God of might:
Come, let us adore, &c.

Cantet nunc io chorus angelorum	Angelic choirs, with joy now sing,
Cantet nunc aula cœlestium,	Th' heavenly courts with echoes ring,
Gloria in excelsis Deo:	Glory on high to God our King :
Venite adoremus, &c.	Come let us adore, &c.
Ergo qui natus	Jesus, whose life this
Die hodierna,	day begun,
Jesu tibi sit gloria:	The Father's co-eternal
Patris æterni	Son,
Verbum caro factum:	Glory to him be ever sung :
Venite adoremus, &c.	Come, let us adore, &c.

STABAT MATER,

For Sundays in Lent.

S TABAT mater dolosa	B ENEATH the world's redeeming wood
Juxta crucem lacrymosa	The most afflicted Mother stood,
Dum pendebat filius.	Mingling her tears with her Son's blood,
Cujus animam gementem	As that flow'd down from ev'ry part,
Contristatam et dolentem	Of all his wounds she felt the smart,
Pertransivit gladius.	What pierc'd his body, pierc'd her heart.
O quam tristis et afflicta,	2 Who can with tearless eyes look on
Fuit illa benedicta	When such a Mother, such a Son,
Mater unigeniti.	Wounded and gasping, does bemoan?
Quæ mœrebat, et dolebat,	3 O worse than Jewish heart, that could,
Et tremebat, cum videbat	Unmov'd behold the double flood
Nati pœnas inclyti.	Of Mary's tears, and Jesus' blood.

Quis est homo, qui
non fleret,
Christi matrem si videret
In tanto supplicio.

Quis posset non contristari,
Piam matrem contemplari
Dolentem cum filio?

Pro peccatis suæ gentis
Vidit Jesum in tormentis,
Et flagellis subditum.

Vidit suum dulcem natum
Morientem, desolatum,
Dum emisit spiritum.

Eia mater fons amoris,
Me sentire vim doloris
Fac ut tecum lugeam.

Fac ut ardeat cor meum,
In amando Christum Deum,
Ut sibi complaceam.

Sancta mater istud agas,

4 Alas! our sins they
were not his,
In this atoning sacrifice,
For which he bleeds, for
which he dies.

5 When graves were
open'd, rocks were
rent,
When nature and each
element
His torments and her
grief resent:

6 Shall man, the cause
of all his pain
And all his grief, shall
sinful man
Alone insensible remain?

7 Ah! pious mother
teach my heart,
Of sighs and tears the
holy art,
And in thy grief to bear
a part.

8 The sword of grief,
which did pass
through
Thy very soul, O may
it now
Upon my heart a wound
bestow.

9 Great queen of sorrows,
in thy train
Let me a mourner's place
obtain,
With tears to cleanse all
sinful stain.

10 To heal the leprosy of
sin,

**Crucifixi fige plagas
Cordi meo valide.**

**Tui nati vulnerati,
Tam dignati pro me pati
Pœnas mecum divide.**

**Fac me vere tecum
flere,
Crucifixo condolere,
Donec ego vixero.**

**Juxta crucem tecum
stare,
Te libenter sociare
In planctu desidero.**

**Virgo virginum præ-
clara,
Mihi jam non sis amara,
Fac me tecum plangere.**

**Fac ut portem Christi
mortem,
Passionis fac consortem,
Et plagas recolere.**

**Fac me plagis vulne-
rari,**

**We must the cure with
tears begin,
All flesh's corrupt with-
out their brine.**

**11 Refuge of sinners,
grant that we
May tread thy steps, and
let it be
Our sorrow not to grieve
like thee.**

**12 O may the wounds of
thy dear Son
Our contrite hearts pos-
sess alone,
And all terrene affec-
tions drown.**

**13 Those wounds which
now the stars out-
shine,
Those furnaces of love
divine,
May they our drossy
souls refine:**

**14 And on us such im-
pressions make,
That we of suffering for
his sake
May joyfully our portion
take.**

**15 Let us his proper
badge put on,
Let's glory in the cross
alone,
By which he marks us
for his own.**

**16 That when the dread-
ful trial's come**

Cruce hac inebriari,
Ob amorem filii.

Inflammatum et accen-
sus,
Per te virgo sum defen-
sus,
In die iudicii,

Fac me cruce custo-
diri,
Morte Christi præmu-
niri

Confoveri gratia.

Quando corpus morie-
tur,

Fac ut animæ donetur
Paradisi gloria. Amen.

V. Tuam ipsius ani-
mam pertransivit gladius.

R. Ut revelentur ex
multis cordibus cogita-
tiones.

For every man to hear
his doom,
On his right hand we
may find room.

17 O hear us, Mary! Je-
sus hear

Our humble pray'rs, se-
cure our fear,

When thou in judgment
shalt appear.

18 Now give us sorrow
give us love,

That so prepar'd, we
may remove,

When call'd to seats of
bliss above. Amen.

V. A sword has pierced
thy own soul.

R. That the thoughts
of many hearts may be
revealed.

PSALM 1.

MISERERE mei, De-
us,* secundum mag-
nam misericordiam tuam.

2. Et secundum multi-
tudinem miserationum
tuarum,* dele iniquitatem
meam.

3. Amplius lava me ab
iniquitate mea:* et a
peccato meo munda me.

4. Quoniam iniquitatem
meam ego cognosco:* et
peccatum meum contra
me est semper.

HAVE mercy on me, O
God, according to
thy great mercy.

2. And according to the
multitude of thy tender
mercies, blot out mine
iniquity.

3. Wash me yet more
from mine iniquity: and
cleans me from my sin.

4. For I know mine
iniquity: and my sin is
always before me.

5. Tibi soli peccavi, et malum coram te feci: * ut justificeris in sermonibus tuis, et vincas cum judicaris.

6. Ecce enim in iniquitatibus conceptus sum: * et in peccatis concepit me mater mea.

7. Ecce enim veritatem dilexisti: * incerta et occulta sapientiæ tuæ manifestasti mihi.

8. Asperges me hyssopo et mundabor: * lavabis me, et super nivem dealabor.

9. Auditui meo dabis gaudium et lætitiā: * et exultabunt ossa humiliata.

10. Averte faciem tuam a peccatis meis: * et omnes iniquitates meas dele.

11. Cor mundum crea in me Deus: * et spiritum rectum innova in visceribus meis.

12. Ne projicias me a facie tua: * et spiritum sanctum tuum ne auferas a me.

13. Redde mihi lætitiā salutaris tui: * et spiritu principali confirma me.

5. To thee only have I sinned and have done evil before thee: that thou mayest be justified in thy words, and mayest overcome when thou art judged.

6. For behold I was conceived in iniquities: and in sins did my mother conceive me.

7. For behold thou hast loved truth: the uncertain and hidden things of thy wisdom thou hast made manifest to me.

8. Thou shalt sprinkle me with hyssop, and I shall be cleansed: thou shalt wash me, and I shall be made whiter than snow.

9. To my hearing thou shalt give joy and gladness: and the bones that have been humbled shall rejoice.

10. Turn away thy face from my sins, and blot out mine iniquities.

11. Create a clean heart in me, O God: and renew a right spirit within my bowels.

12. Cast me not away from thy face: and take not thy Holy Spirit from me.

13. Restore unto me the joy of thy salvation, and strengthen me with a perfect spirit.

14. Docebo iniquos vias tuas : * et impii ad te convertentur.

15. Libera me de sanguinibus Deus, Deus salutis meæ : * et exultabit lingua mea justitiam tuam.

16. Domine, labia mea aperies : * et os meum annuntiabit laudem tuam.

17. Quoniam si voluisses sacrificium, dedissem utique : * holocaustis non delectaberis.

18. Sacrificium Deo spiritus contribulatus : * cor contritum et humiliatum, Deus, non despicies.

19. Benigne fac, Domine, in bona voluntate tua Sion : * ut ædificentur muri Jerusalem.

20. Tunc acceptabis sacrificium iustitiæ, oblationes et holocausta : * tunc imponent super altare tuum vitulos.

14. I will teach the unjust thy ways : and the wicked shall be converted to thee.

15. Deliver me from blood, O God, thou God of my salvation, and my tongue shall extol thy justice.

16. O Lord, thou wilt open my lips ; and my mouth shall declare thy praise.

17. For if thou hadst desired sacrifice, I would indeed have given it ; with burnt-offerings thou wilt not be delighted.

18. A sacrifice to God is an afflicted spirit ; a contrite and humble heart, O God, thou wilt not despise.

19. Deal favourably, O Lord, in thy good will with Sion, that the walls of Jerusalem may be built up.

20. Then shalt thou accept the sacrifice of justice, oblations, and whole burnt-offerings ; then shall they lay calves upon thine altar.

PSALM cxxix.

DE profundis clamavi ad te Domine : * Domine exaudi vocem meam.

2. Fiant aures tuæ intendentes, * in vocem deprecationis meæ.

OUT of the depths I have cried to thee, O Lord ; Lord, hear my voice.

2. Let thine ears be attentive to the voice of my supplication.

3. Si iniquitates observaveris, Domine: * Domine, quis sustinebit?

4. Quia apud te propitiationis est: * et propter legem tuam sustinui te, Domine.

5. Sustinuit anima mea in verbo ejus: * speravit anima mea in Domino.

6. A custodia matutina usque ad noctem: * speret Israel in Domino.

7. Quia apud Dominum misericordia: * et copiosa apud eum redemptio.

8. Et ipse redimet Israel, * ex omnibus iniquitatibus ejus.

3. If thou, O Lord, wilt mark iniquities; Lord, who shall stand it?

4. For with thee there is merciful forgiveness: and by reason of thy law I have waited for thee, Lord.

5. My soul hath relied on his word; my soul hath hoped in the Lord.

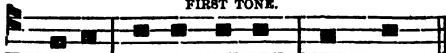
6. From the morning watch even until night, let Israel hope in the Lord.

7. Because with the Lord there is mercy, and with him plentiful redemption.

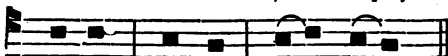
8. And he shall redeem Israel from all his iniquities.

THE EIGHT GREGORIAN TONES FOR VESPERS.

FIRST TONE.

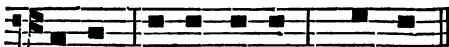


Si - - - cut e - rat, &c. sem - per,

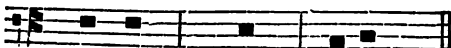


Et in, &c. lo - rum. A - men.

SECOND TONE.

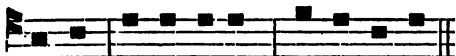


Si - - - cut e - rat, &c. sem - per,

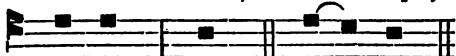


Et in, &c. rum. A - men.

THIRD TONE.

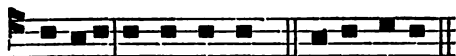


Si - - - cut e-rat, &c. nunc et sem-per,

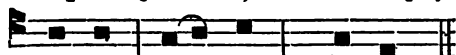


Et in, &c. rum. A - men.

FOURTH TONE.

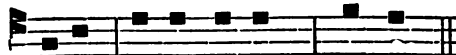


Si - - - cut e-rat, &c. nunc et sem-per,

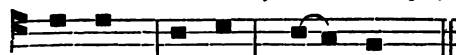


Et in, &c. lo - rum. A - men.

FIFTH TONE.

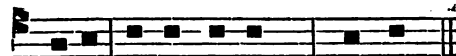


Si - - cut e-rat, &c. sem-per,

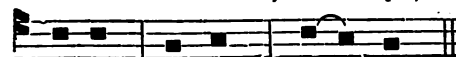


Et in, &c. lo - rum. A - men.

SIXTH TONE.

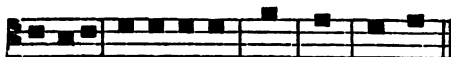


Si - - - cut e - rat, &c. sem - per, -

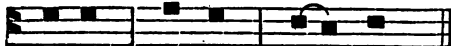


Et in, &c. lo - rum. A - men.

SEVENTH TONE.

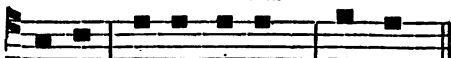


Si - - cut e-rat, &c. nunc et sem-per,

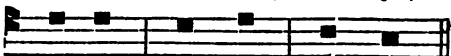


Et in, &c. lo - rum. A - men.

EIGHTH TONE.

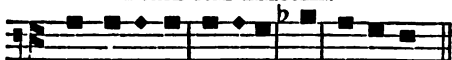


Si - - - cut e-rat, &c. sem-per,

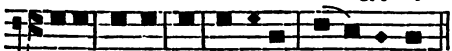


Et in, &c. lo - rum. A - men.

EIGHTH TONE IRREGULAR.



In ex-i-tu Is-ra-el de Æ-gyp-to,



domus Ja-cob de pop-u-lo bar - ba-ro.

THE COMPLIN.

The Reader or Cantor begins,

V. Jube, domne, be-
nedicere.

V. Pray, Sir, a bless-
ing.

THE BLESSING.

Noctem quietam. et May the Lord Al-
finem perfectum conce- mighty grant us a quiet
dat nobis Dominus om- night, and a perfect end.
nipotens. R. Amen. R. Amen.

SHORT LESSON. 1 *St. Pet. v.*

Fratres, Sobrii estote, et vigilate: quia adversarius vester diabolus tamquam leo rugiens circuit, quærens quem devoret: cui resistite fortes in fide. Tu autem Domine miserere nobis.

R. Deo gratias.

V. Adjutorium nostrum in nomine Domini.

R. Qui fecit cælum et terram.

Pater noster, (*Dicitur totum secreto*)

Brethren, Be sober and watch: because your adversary the devil as a roaring lion goeth about, seeking whom he may devour: whom resist ye strong in faith. But do thou, O Lord, have mercy on us.

R. Thanks be to God.

V. Our help is in the name of the Lord.

R. Who made heaven and earth.

Our Father, &c. (*All in secret.*)

Then the Hebdomadarius makes the Confession.

Confiteor Deo omnipotenti, beatæ Mariæ semper virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus sanctis, et vobis, fratres: quia pecavi nimis cogitatione, verbo, et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos, Apostolos Petrum et Paulum, omnes sanctos, et vos fratres,

I confess to Almighty God, to Blessed Mary ever virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the saints, and to you, brethren: that I have sinned exceedingly in thought, word, and deed: through my fault, through my fault, through my most grievous fault. Therefore I beseech the Blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy

orare pro me ad Dominum Deum nostrum.

Apostles Peter and Paul, all the Saints, and you, brethren, to pray to the Lord our God for me.

The Choir answers,

Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducate ad vitam æternam.

May the Almighty God have mercy on thee, and thy sins being forgiven, bring thee to life eternal.

R. Amen.

R. Amen.

Then the Choir repeats the Confession.

Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus sanctis, et tibi, pater: quia peccavi nimis cogitatione, verbo, et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper virginem, beatum Michael-em Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes sanctos et te, pater, orare pro me ad Dominum Deum nostrum.

I confess to Almighty God, to Blessed Mary ever virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the saints, and to you, father: that I have sinned exceedingly in thought, word, and deed: through my fault, through, my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the saints, and you, father, to pray to the Lord our God for me.

The Hebdomadarius says,

Misereatur vestri omnipotens Deus, et dimis-

May the Almighty God have mercy on you,

sis peccatis vestris, perducatur vos ad vitam æternam.

R. Amen.

Indulgentiam, absolutionem, et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus.

R. Amen.

Then is said,

V. Converte nos, Deus salutaris noster.

R. Et averte iram tuam a nobis.

V. Deus in adiutorium meum intende.

R. Domine ad adiuvandum me festina.

Gloria Patri.

Sicut erat.

Alleluia *vel* Laus tibi Domine, Rex æternæ gloriæ.

Ant. Miserere.

In Paschal Time. *Ant.* Alleluia.

PSALM IV.

CUM invocarem exaudivit me Deus justitiæ meæ.* in tribulatione dilatasti mihi.

Miserere mei,* et exaudi orationem meam.

Fili hominum usquequo gravi corde:* ut

and your sins being forgiven, bring you to life eternal.

R. Amen.

May the Almighty and merciful Lord grant us pardon, absolution, and remission of our sins.

R. Amen.

V. Convert us, O God our Saviour.

R. And turn away thy anger from us.

V. O God, come to my assistance.

R. O Lord, make haste to help me.

Glory be to the Father, &c.

As it was in the beginning, &c.

Alleluia, *or* Praise be to thee, O Lord, King of everlasting Glory.

Ant. Have mercy.

WHEN I called upon him, the God of my justice heard me: when I was in distress, thou hast enlarged me.

Have mercy on me: and hear my prayer.

O ye sons of men, how long will you be dull of

quid diligitis vanitatem,
et queritis mendacium?

Et scitote quoniam mi-
rificavit Dominus san-
ctum suum :* Dominus
exaudiet me, cum cla-
mavero ad eum.

Irascimini, et nolite
peccare :* quæ dicitis in
cordibus vestris, in cubi-
libus vestris, compungi-
mini.

Sacrificate sacrificium
justitiæ, et sperate in
Domino.* Multi dicunt:
quis ostendit nobis bona?

Signatum est super
nos lumen vultus tui
Domine;* dedisti læti-
tiam in corde meo.

A fructu frumenti vi-
ni, et olei sui* multipli-
cati sunt.

In pace in idipsum*
dormiam et requiescam :

Quoniam tu Domine
singulariter in spe* con-
stituisti me.

Gloria Patri.

heart: why do you love
vanity, and seek after
lying?

Know ye also that
the Lord hath made his
holy one wonderful: the
Lord will hear me,
when I shall cry unto
him.

Be ye angry, and sin
not: the things you say
in your hearts, be sorry
for them upon your
beds.

Offer up the sacrifice
of justice, and trust in
the Lord. Many say:
who sheweth us good
things?

The light of thy coun-
tenance, O Lord, is sign-
ed upon us: thou hast
given gladness in my
heart.

By the fruit of their
corn, their wine, and
oil; they are multiplied.

In peace in the self-
same I will sleep, and I
will rest:

For thou, O Lord, sin-
gularly hast settled me
in hope.

Glory be to the
Father, &c.

PSALM XXX.

IN te Domine speravi,
non confundar in æter-
num:* in justitia tua
libera me.

IN thee, O Lord, have
I hoped; let me never
be confounded: deliver
me in thy justice.

Inclina ad me aurem tuam:* accelera ut eruas me.

Esto mihi in Deum protectorem, et in domum refugii:* ut saluum me facias.

Quoniam fortitudo mea, et refugium meum es tu:* et propter nomen tuum deduces me, et enutries me.

Educes me de laqueo hoc quem absconderunt mihi:* quoniam tu es protector meus.

In manus tuas commendo spiritum meum:* redemisti me, Domine, Deus veritatis.

Gloria Patri.

Bow down thy ear to me: make haste to deliver me.

Be thou unto me a God, a protector, and a house of refuge: to save me.

For thou art my strength, and my refuge; and for thy name's sake thou wilt lead me, and nourish me.

If thou wilt bring me out of this snare which they have hid for me: for thou art my protector.

Into thy hands I commend my spirit, thou hast redeemed me, O Lord, the God of truth.

Glory be to the Father, &c.

PSALM XC.

QUI habitat in adiutorio Altissimi,* in protectione Dei cœli commorabitur.

Dicet Domino: Susceptor meus es tu, et refugium meum:* Deus meus sperabo in eum.

Quoniam ipse liberavit me de laqueo venantium;* et a verbo aspero.

Scapulis suis obumbra.

HE that dwelleth in the aid of the most High, shall abide under the protection of the God of Jacob.

He shall say to the Lord: Thou art my protector, and my refuge: my God, in him will I trust.

For he hath delivered me from the snare of the hunters, and from the sharp word.

He will overshadow

bit tibi:* et sub pennis
ejus sperabis

Scuto circumdabit te
veritas ejus:* non time-
bis a timore nocturno.

A sagitta volante in
die, a negotio perambu-
lante in tenebris:* ab
incursu et dæmonio me-
ridiano.

Cadent a latere tuo
mille et decem millia a
dextris tuis:* ad te au-
tem non appropinqua-
bit.

Verumtamen oculis
tuis considerabis:* et
retributionem peccato-
rum videbis.

Quoniam tu es Do-
mine spes mea:* altissi-
mum posuisti refugium
tuum.

Non accedet ad te
malum:* et flagellum
non appropinquabit ta-
bernaculo tuo.

Quoniam Angelis suis
mandavit de te:* ut cu-
stodiant te in omnibus
viis tuis.

In manibus porta-
bunt te:* ne forte of-
fendas ad lapidem pe-
dem tuum.

Super aspidem et ba-
siliscum ambulabis:* et

thee with his shoulders:
and under his wings
thou shalt trust.

His truth shall com-
pass thee with a shield;
thou shalt not be afraid
of the terror of the
night.

Of the arrow that
flieth in the day, of the
business that walketh
about in the dark: of
invasion, or of the noon-
day devil.

A thousand shall fall
at thy side, and ten
thousand at thy right
hand: but it shall not
come nigh thee.

But thou shalt consi-
der with thy eyes: and
shalt see the reward of
the wicked.

Because thou, O Lord,
art my hope: thou hast
made the most High
thy refuge.

There shall no evil
come to thee; nor shall
the scourge come near
thy dwelling.

For he hath given his
angels charge over thee:
to keep thee in all thy
ways.

In their hands they
shall bear thee up: lest
thou dash thy foot
against a stone.

Thou shalt walk upon
the asp and the basilisk:

conculcabis leonem et
draconem.

thou shalt trample
under foot the lion and
the dragon.

Quoniam in me spera-
vit, liberabo eum:* pro-
tegam eum, quoniam co-
gnovit nomen meum.

Because he hath
hoped in me, I will de-
liver him: I will protect
him, because he hath
known my name.

Clamabit ad me, et
ego exaudiam eum:*
cum ipso sum in tribu-
latione; eripiam eum,
et glorificabo eum.

He shall cry to me,
and I will hear him:
I am with him in his
trouble: I will deliver
him, and I will glorify
him.

Longitudine dierum
replebo eum:* et osten-
dam illi salutare meum.

I will fill him with
length of days, and I will
show him my salvation.

Gloria Patri.

Glory be to the
Father, &c.

PSALM cxxxlii.

ECCE nunc benedicite
Dominum,* omnes
servi Domini:

BEHOLD now, blessye
the Lord, all ye ser-
vants of the Lord.

Qui statis in domo
Domini,* in atriis domus
Dei nostri.

Who stand in the
house of the Lord, in
the courts of the house
of our God.

In noctibus extollite
manus vestras in sanc-
ta,* et benedicite Domi-
num.

In the nights lift up
your hands to the holy
places, and bless ye the
Lord.

Benedicat te Domi-
nus ex Sion,* qui fecit
cælum et terram.

May the Lord out of
Sion bless thee, he that
made heaven and earth.

Gloria Patri.

Glory be to the
Father, &c.

Ant. Miserere mihi
Domine, et exaudi orati-
onem meam.

Ant. Have mercy on
me, O Lord, and gra-
tiously hear my prayer

In Paschal Time.

Ant. Alleluia, alleluia, alleluia.

HYMN.

TE lucis ante terminum,
Rerum Creator poscimus;

Ut pro tua clementia

Sis præsul et custodia.

Procul recedant somnia,

Et noctium phantasmata;

Hostemque nostrum com-
prime,

Ne polluantur corpora.

Præsta, Pater piissime,

Patrique compar Unice,

Cum Spiritu Paraclito

Regnans per omne sæcu-
lum. Amen.

BEFORE the closing
of the day,
Creator, we thee humbly
pray,
That for thy wonted mer-
cy's sake,
Thou wouldst us into
favour take.

May nothing in our minds
excite

Vain dreams and phan-
toms of the night;

Our enemies repress that
so

Our bodies no unclean-
ness know.

In this, most gracious Fa-
ther, hear

With Christ, thy equal
Son, our prayer,

Who, with the Holy Ghost
and thee,

Doth live and reign eter-
nally. Amen.

LITTLE CHAPTER.—*Jerem. xiv.*

TU autem in nobis es
Domine, et nomen
sanctum tuum invocatum
est super nos, ne derelin-
quas nos Domine Deus
noster.

R. Deo gratias.

R. *br.* In manus tuas
Domine,* commendo spi-
ritum meum. In manus.
V. Redemisti nos Domine
Deus veritatis. Commem-

BUT thou, O Lord, art
among us, and thy holy
name is called upon us,
forsake us not, O Lord
our God,

R. Thanks be to God.

Brief Resp. Into thy
hands, O Lord, I com-
mend my spirit. Into
thy hands, &c. V. Thou
hast redeemed us O Lord,

do. Gloria Patri. In manus tuas. V. Custodi nos Domine ut pupillam oculi. R. Sub umbra alarum tuarum protege nos.

the God of truth. I commend, &c. Glory be to the Father, &c. Into thy hands, &c. V. Preserve us, O Lord, as the apple of thine eye. R. Protect us under the shadow of thy wings.

In Paschal Time, the above is said thus :

R. br. In manus tuas Domine, commendo spiritum meum : * Alleluia, alleluia. In manus. V. Redemisti nos Domine Deus veritatis. Alleluia, alleluia. Gloria Patri. In manus. V. Custodi nos Domine ut pupillam oculi : Alleluia. R. Sub umbra alarum tuarum protege nos : Alleluia.

Brief Resp. Into thy hands, O Lord, I commend my spirit : Alleluia, alleluia. Into thy hands, &c. V. Thou hast redeemed us, O Lord, the God of truth. Alleluia, alleluia. Glory be to the Father, &c. Into thy hands, &c. V. Preserve us, O Lord, as the apple of thine eye. Alleluia. R. Protect us under the shadow of thy wings : Alleluia.

Ant. Salva nos.

Ant. Save us.

CANTICLE OF SIMEON. *St. Luke, ii.*

NUNC dimittis servum tuum Domine,* secundum verbum tuum in pace :

Quia viderunt oculi mei * salutare tuum.

Quod parasti,* ante faciem omnium populorum :

Lumen ad revelationem Gentium,* et gloriam plebis tuæ Israel.

Gloria Patri.

NOW thou dost dismiss thy servant, O Lord, according to thy word in peace :

Because my eyes have seen thy salvation.

Which thou hast prepared, before the face of all the people :

A light to the revelation of the Gentiles, and the glory of thy people Israel.

Glory be to the Father, &c.

Ant. Salva nos Domine vigilantes, custodi nos dormientes: ut vigilemus cum Christo, et requiescamus in pace. (*Tempore Paschali, Alleluia.*)

Ant. Save us, O Lord, waking, keep us sleeping: that we may watch with Christ, and rest in peace. (*In Paschal Time, Alleluia.*)

The following prayers are omitted on Doubles, and within Octaves.

Kyrie eleison. Christe eleison. Kyrie eleison.

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

Pater noster. *Secreto.*

Our Father, &c. *In secreto.*

V. Et ne nos inducas in tentationem.

V. And lead us not into temptation.

R. Sed libera nos a malo.

R. But deliver us from evil.

Credo in Deum. *Secreto.*

I believe in God, &c. *In secreto.*

V. Carnis resurrectionem.

V. The resurrection of the body.

R. Vitam æternam. Amen.

R. And life everlasting. Amen.

V. Benedictus es Domine Deus patrum nostrorum.

V. Blessed art thou, O Lord, the God of our fathers.

R. Et laudabilis et gloriosus in sæcula.

R. And worthy to be praised and glorious for ever.

V. Benedicamus Patri et Filium cum Sancto Spiritu.

V. Let us bless the Father and the Son with the Holy Ghost.

R. Laudemus, et superexaltemus eum in sæcula.

R. Let us praise and exalt him for ever.

V. Benedictus es Domine in firmamento cœli.

V. Blessed art thou, O Lord, in the firmament of heaven.

R. Et laudabilis et gloriosus et superexaltatus in sæcula.

R. And worthy to be praised and glorious and exalted for ever.

V. Benedicat et custodiat nos omnipotens et misericors Dominus.

R. Amen.

V. Dignare Domine nocte ista.

R. Sine peccato nos custodire.

V. Miserere nostri Domine.

R. Miserere nostri.

V. Fiat misericordia tua Domine super nos.

R. Quemadmodum speravimus in te.

V. Domine exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

Vista, quæsumus Domine, habitationem istam, et omnes insidias inimici ab ea longe repelle: Angeli tui sancti habitent in ea, qui nos in pace custodiant: et benedictio tua sit super nos semper. Per Dominum.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Benedicamus Domino.

R. Deo gratias.

V. May the Almighty and merciful Lord bless and preserve us.

R. Amen.

V. Vouchsafe, O Lord, this night,

R. To keep us without sin.

V. Have mercy on us, O Lord.

R. Have mercy on us.

V. Let thy mercy, O Lord, be upon us.

R. As we have hoped in thee.

V. O Lord, hear my prayer.

R. And let my cry come to thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Visit, we beseech thee, O Lord, this habitation, and drive far from it all snares of the enemy: let thy holy Angels dwell therein, who may keep us in peace: and may thy blessing be always upon us. Through our Lord, &c.

V. The Lord be with you.

R. And with thy spirit.

V. Let us bless the Lord.

R. Thanks be to God.

The Blessing.

Benedicat et custodiat May the Almighty and
 nos omnipotens et miseri- merciful Lord, Father,
 cors Dominus, Pater et Son, and Holy Ghost,
 Filius, et Spiritus Sanc- bless and preserve us.
 tus.

R. Amen.

R. Amen.

EXPOSITION AND BENEDICTION OF THE MOST HOLY SACRAMENT.

When the Priest opens the Tabernacle, and incenses the
 Blessed Sacrament, is sung the Hymn.

O salutaris Hostia,
 Quæ cœli pandis os-
 tium :
 Bella premunt hostilia,
 Da robur, fer auxilium.

Uni trinoque Domino
 Sit sempiterna gloria,
 Qui vitam sine termino
 Nobis donet in patria.
 Amen.

O Saving Victim, open-
 ing wide
 The gate of heav'n to
 man below!
 Our foes press on from
 every side;
 Thine aid supply, thy
 strength bestow.
 To thy great name be
 endless praise,
 Immortal Godhead, one
 in three!
 Oh, grant us endless
 length of days
 In our true native land
 with thee.
 Amen.

After which follows the Litany of the Blessed Virgin, or
 some Psalm, or Antiphon, or Hymn appropriate to the
 Feast, or in honour of the Most Holy Sacrament. Here also
 are recited the corresponding Versicles and Prayers, as
 also any Prayer enjoined by the Bishop.

If the Te Deum be sung, the persons present stand until
 the words Te ergo, quæsumus (We pray thee, therefore),
 when they kneel.

Then is sung the Hymn Tantum ergo Sacramentum, all
 present making a profound inclination (not prostration)
 at the words Veneremur cernui.

TANTUM ergo Sacra-
mentum
Veneremur cernui:
Et antiquum documentum
Novo cedat ritui;
Præstet fides supplemen-
tum
Sensuum defectui.

Genitori, Genitoque
Laus et jubilatio,
Salus, honor, virtus quo-
que
Sit et benedictio:
Procedenti ab utroque
Compar sit laudatio.

DOWN in adoration fall-
ing,
Lo! the sacred host we
hail;
Lo! o'er ancient forms
departing,
Newer rites of grace pre-
vail;
Faith for all defects sup-
plying
Where the feeble senses
fail.
To the everlasting Father,
And the Son who reigns
on high,
With the Holy Ghost pro-
ceeding
Forth from each eter-
nally,
Be salvation, honour,
blessing,
Might and endless ma-
jesty!

Then are sung the following Versicle and Prayer.

V. Panem de cœlo præ-
stitisti eis. [Alleluia].

R. Omne delectamen-
tum in se habentem. [Al-
leluia]

V. Thou didst give
them bread from heaven.
[Alleluia.]

R. Containing in itself
all sweetness. [Alleluia.]

Alleluia is said in Paschal time, and during the Octave of
Corpus Christi.

Oremus.

Let us pray.

DEUS, qui nobis sub
sacramento mirabili
Passionis tuæ memoriam
reliquisti; tribue, quæsu-
mus, ita nos Corporis et
Sanguinis tui sacra mys-

O God, who, under a won-
derful Sacrament, hast
left us a memorial of thy
Passion: grant us, we
beseech thee, so to vener-
ate the sacred mysteries of

teria venerari, ut redemptionis tui fructum in nobis jugiter sentiamus. Qui vivis et regnas in sæcula sæculorum. Amen.

thy body and blood, that we may ever feel within us the fruit of thy redemption. Who livest, &c. Amen.

LAUDA SION.

LAUDA, Sion, Salvatorem,
Lauda Ducem et Pastorem,
In hymnis et canticis.
Quantum potes, tantum aude;
Quia major omni laude,
Nec laudare sufficis.

Laudis thema specialis,
Panis vivus et vitalis,
Hodie proponitur.
Quem in sacræ mensæ
cœnæ,
Turbæ fratrum duodenæ,
Datum non ambigitur.

Sit laus plena, sit sonora,
Sit jucunda, sit decora,
Mentis jubilatio.
Dies enim solemnis agitur,
In qua mensæ prima
recolitur
Hujus institutio.

SION, lift thy voice, and sing;
Praise thy Saviour and thy King;
Praise with hymns thy Shepherd true:
Strive thy best to praise Him well;
Yet doth He all praise excel;
None can ever reach His due.
2 See to-day before us laid
The living and life-giving Bread!
Theme for praise and joy profound!
The same which at the sacred board
Was, by our Incarnate Lord,
Giv'n to his Apostles round.
3 Let the praise be loud and high;
Sweet and tranquil be the joy
Felt to-day in every breast;
On this Festival divine,
Which records the origin
Of the glorious Eucharist.

In hac mensa novi Regis,
 Novum Pascha novæ
 legis,
 Phase vetus terminat.
 Vetustatem novitas,
 Umbram fugat veritas,
 Noctem lux eliminat.

Quod in cœna Christus
 gessit,
 Faciendum hoc expressit
 In sui memoriam.
 Docti sacris institutis,
 Panem, vinum in salutis
 Consecramus hostium.

Dogma datur Christianis,
 Quod in carnem transit
 panis,
 Et vinum in sanguinem.
 Quod non capis, quod non
 vides,
 Animosa firmat fides,
 Præter rerum ordinem.

Sub diversis speciebus,
 Signis tantum, et non
 rebus,
 Latent res eximiæ.
 Caro cibus, sanguis potus:
 Manet tamen Christus
 totus,
 Sub utraque specie.

4 On this Table of the
 King,
 Our new Paschal offering
 Brings to end the olden
 rite;
 Here, for empty shadows
 fled,
 Is Reality instead;
 Here, instead of dark-
 ness, Light.

5 His own act, at supper
 seated,
 Christ ordain'd to be
 repeated,
 In His Memory divine;
 Wherefore, now, with
 adoration,
 We the Host of our
 salvation
 Consecrate from bread
 and wine.

6 Hear what holy Church
 maintaineth,
 That the bread its
 substance changeth
 Into Flesh, the wine
 to Blood.
 Doth it pass thy com-
 prehending?
 Faith, the law of sight
 transcending,
 Leaps to things not
 understood.

7 Here, beneath these
 signs are hidden
 Priceless things, to sense
 forbidden;
 Signs, not things, are
 all we see;—
 Flesh from bread, and
 Blood from wine;

A sumente non concisus,
 Non concontractus, non
 divisus,
 Integer accipitur.
 Sumit unus, sumunt
 mille;
 Quantum isti, tantum
 ille,
 Nec sumptus consu-
 mitur.

Sumunt boni, sumunt
 mali:
 Sorte tamen inæquali,
 Vitæ vel interitus.
 Mors est malis, vita
 bonis:
 Vide paris sumptionis,
 Quam sit dispar exitus!

Fracto demum sacra-
 mento,
 Ne vacilles, sed memento,
 Tantum esse sub frag-
 mento,
 Quantum toto tegitur.
 Nulla rei fit scissura:
 Signi tantum fit fractura
 Qua nec status, nec sta-
 tura
 Signati minuitur.

Yet is Christ, in either
 sign,
 All entire, confess'd
 to be.

8 They too, who of Him
 partake,
 Sever not, nor rend, nor
 break,
 But entire, their Lord
 receive.
 Whether one or thousands
 eat,
 All receive the self-same
 meat,
 Nor the less for others
 leave.

9 Both the wicked and
 the good
 Eat of this celestial Food;
 But with ends how
 opposite!
 Here 'tis life; and there
 'tis death;
 The same, yet issuing to
 each

In a difference infinite.
 10 Nor a single doubt
 retain,
 When they break the
 Host in twain,
 But that in each part
 remains
 What was in the whole
 before;
 Since the simple sign
 alone
 Suffers change in state
 or form,
 The Signified remaining
 One
 And the Same for
 evermore.

**Ecce panis angelorum,
Factus cibus viatorum :
Vere panis filiorum,
Non mittendus canibus.**

**In figuris præsignatur.
Cum Isaac immolatur,
Agnus Paschæ deputatur,
Datur Manna patribus.**

**Bone pastor, panis vere,
Jesu nostri miserere:
Tu nos pasce, nos tuere
Tu nos bona fac videre
In terra viventium.**

**Tu qui cuncta scis, et
vales,
Qui nos pascis hic mortales:**

**Tuos ibi commensales,
Cohæredes et sodales.
Fac sanctorum civium.
Amen. Alleluia.**

**11 Lo! upon the Altar
lies,
Hidden deep from human
eyes,
Bread of Angels from the
skies,
Made the food of mortal
man:
Children's meat to dogs
denied;
In old types foresignified;
In the manna Heav'n-
supplied,
Isaac, and the Paschal
Lamb.**

**12 Jesu! Shepherd of the
sheep!**

**Thou thy flock in safety
keep.**

**Living bread! thy life
supply; die;**

**Strengthen us, or else we
Fill us with celestial
grace:**

**Thou, who feedest us
below!**

**Source of all we have or
know!**

**Grant that with thy
Saints above,**

**Sitting at the feast of love
We may see Thee face
to face.**

SACRIS SOLEMNIIS.

SACRIS solemniis jun-
ta sint gaudia,
Et ex præcordiis sonent
præconia;

LET us with hearts re-
new'd,
Our grateful homage
pay;

Recedant vetera, nova sint
omnia,
Corda, voces, et opera.

Noctis recolitur cœna no-
vissima,
Qua Christus creditur
agnum et azyma.
Dedisse fratribus, juxta
legitima
Priscis indulta patri-
bus.

Post agnum typicum,
expletis epulis,
Corpus Dominicum da-
tum discipulis,
Sic totum omnibus, quod
totum singulis,
Ejus fatemur mani-
bus.

Dedit fragilibus corporis
ferculum,
Dedit et tristibus sangui-
nis poculum,
Dicens, Accipite quod
trado vasculum,
Omnes ex eo bibite.

Sic sacrificium istud in-
stituit,
Cujus officium committi
voluit
Solis presbyteris, quibus
sic congruit.
Ut sumant, et dent
ceteris.

Panis Angelicus fit panis
hominum
Dat panis cœlicus figuris
terminum :

And welcome with trium-
phant songs
This ever-blessed day.

2 Upon this hallow'd
night
Christ with his brethren
ate,
Obedient to the olden
law,
The Pasch before Him
set.

3 Which done,—Himself
entire,
The true Incarnate
God,
Alike on each, alike on
all,
His sacred hands be-
stow'd.

4 He gave His flesh; He
gave
His precious Blood;
and said,
"Receive, and drink ye
all of this,
For your salvation
shed."

5 Thus did the Lord ap-
point
This Sacrifice sublime,
And made his Priests its
ministers
Through all the bounds
of time.

6 Farewell to types!
Henceforth
We feed on Angel's
food:

O res mirabilis, mandu- cat Dominum Pauper, servus, et humilis.	The guilty slave—oh, wonder!—eats The Body of his God!
Te , trina Deitas, unaque poscimus, Sic nos tu visita, sicut te colimus: Per tuas semitas duc nos quo tendimus, Ad lucem, quam in- habitas. Amen.	7 O Blessed Three in One! Visit our hearts, we pray; And lead us on through thine own paths To Thy eternal Day. Amen.

ACTS OF ADORATION BEFORE THE MOST HOLY SACRAMENT.

HAIL, Salvation of the world, Word of the Father, holy Host, true Life, living Flesh, perfect Deity, true Man, Body of our Lord Jesus Christ; thou who didst form me from the dust of the earth, have mercy upon me a sinner. Amen.

Hail, most merciful Jesus, Son of God and of the Virgin Mary, who didst so love me as to be pleased to die for me, and to give thyself to me as my support, my sacrifice, and my reward; be thou, with the Father and the Holy Ghost, blessed by all and above all for ever.

I grieve for all my sins, purely because they have displeased thee, and I resign myself to thee, and annihilate myself before thee. Supply, O merciful Jesus, for all the imperfections of us thy people, for whom thou didst deign to die, through the merits of the most blessed Virgin Mary and of all the Saints, which I offer thee in union with thine own most sacred merits, to be represented before the eternal Father. O holy Father, look upon the face of thy Christ, and grant us the grace to know thee, to love thee, and to praise thee, together with thy beloved Son and thy Holy Spirit, now and for ever.

All my holy patrons, and thou first, O most blessed Mother of God, praise the Lord with me, and let us exalt his name for ever. Amen.

O Lord Jesus Christ, true God and man, I humbly adore and invoke thee, now present in the verity of thy flesh and blood, thy body and soul. Would that I could truly contemplate and know thee, that I could love, praise, and glorify thee, even as do the thousands of holy angels who contemplate thee with the highest joy, who know thee, love, praise, and glorify thee perfectly without weariness or interruption. All creatures justly celebrate with praise and thanksgiving that ardent love of thine by which thou didst offer thy innocent and precious body upon the altar of the cross, and didst so lovingly, so graciously, so affectionately leave us in this holy Sacrament the same body, living and immortal, as a remembrance of thy departure, and as a pledge of thine infinite love.

O my Jesus, fountain of inexhaustible benediction, thou who, before thou didst ascend glorious into heaven, didst bless thy apostles, oh, bless me also, and with thy benediction sanctify me. Bless my memory, that it may ever recollect thee; bless my intellect, that it may ever think of thee; bless my will, that it may never seek or desire that which shall displease thee. Bless my body and its actions; bless my heart and its affections. Bless me now and in the hour of my death; bless me in time and eternity; and grant that thy most holy benediction may be to me the sweet pledge of eternal felicity. Bless also my brethren, the faithful, who unitedly adore thee in this blessed Sacrament; and may thy benediction be an augmentation of grace to the just, and an effectual call to repentance for all poor sinners.

Adorations to Jesus in the Blessed Sacrament.

1. I adore thee profoundly in thy Sacrament, O my Jesus; I acknowledge thee there as true God and true man; and I intend by this act of adoration to make amends for the coldness of so many Christians, who pass before thy churches, nay sometimes

before thy tabernacle, where thou deignest to dwell at all hours in a loving impatience to communicate thyself to thy faithful, and yet never so much as salute thee, and by their indifference, shew themselves to be like the Jews in the desert, sick of this heavenly manna; and I offer thee the most precious Blood which thou didst shed from the wound of thy left foot in reparation for such hateful coldness, within which wound I repeat a thousand and a thousand times—

Blessed and praised every moment,

Be the most holy and most divine Sacrament!

Our Father. Hail Mary. Glory.

2. I adore thee profoundly, O my Jesus; I acknowledge thee present in the most holy Sacrament; and I intend by this act of adoration to make amends for the ingratitude of so many Christians, who see thee carried to the poor sick, to be their comfort in the great journey of eternity, and yet leave thee without escort, and scarcely deign to make an act of outward adoration to thee; and I offer thee in reparation for such coldness the most precious Blood which thou didst shed from the wound of thy right foot, within which I repeat a thousand and a thousand times—

Blessed and praised every moment,

Be the most holy and most divine Sacrament!

Our Father. Hail Mary. Glory.

3. I adore thee profoundly, O my Jesus, true Bread of eternal life; and I intend by this adoration to make compensation to thee for the many wounds which thy sacred Heart daily suffers in the profanation of churches, where thou condescendest to dwell under the sacramental species, to receive the love and adoration of thy faithful; and I offer thee in reparation for all these irreverences the most precious Blood which thou didst shed from the wound of thy left hand, within which I repeat again and again—

Blessed and praised every moment,

Be the most holy and most divine Sacrament!

Our Father. Hail Mary. Glory.

4. I adore thee profoundly, O my Jesus, living Bread come down from heaven; and by this act of adoration

I intend to make amends for the many irreverences which are daily committed by thy people when assisting at the holy Mass, in which, through excess of love, thou renewest the same sacrifice, though bloodless, which thou hadst already accomplished on Calvary for our salvation; and I offer thee in reparation for such great ingratitude the most precious Blood which thou didst shed from the wound of thy right hand, within which I unite my voice to those of the angels, who gather devoutly round thee, and say with them—

Blessed and praised every moment,
Be the most holy and most divine Sacrament!

Our Father. Hail Mary. Glory.

5. I adore thee profoundly, O my Jesus, true Victim of expiation for our sins, and I offer thee this act of adoration in compensation for the sacrilegious outrages which thou receivest from so many ungrateful Christians, who dare to approach and receive thee in the Communion with mortal sin upon their souls. In reparation for such abominable sacrileges, I offer thee the last drops of thy most precious Blood which thou didst shed from the wound of thy side, within which I come to adore thee, to bless thee, and to love thee, and to repeat with all the souls devoted to the most holy Sacrament—

Blessed and praised every moment,
Be the most holy and most divine Sacrament!

Our Father. Hail Mary. Glory.

Tantum ergo sacramentum, &c.

Panem de cœlo, &c.

Deus, qui nobis, &c.

Indulgences: 300 days for every recital: applicable to the dead.

The Crown or Chaplet of the Blessed Sacrament.

V. Deus, in adjutorium. Gloria Patri.

The Chaplet consists of thirty-three aspirations, which may be used during the hour of adoration before the Blessed Sacrament. After each aspiration may be added a Pater noster, and at the end of each decade a Gloria Patri.

FIRST DECADE.—Aets of Faith, Hope, and Charity.

I. **I** believe, O my Jesus, thy divine word, that under this appearance of bread thou thyself art here present as thou art in heaven. *Pater noster.*

II. I believe that thou art the divine Son, eternally equal to the Father, that by the operation of the Holy Ghost thou didst take human flesh of the Blessed Virgin. *Pater.*

III. I believe that thou art the same Jesus who wast born of Mary ever Virgin, adored an Infant by thy angels, by the shepherds and the magi. *Pater.*

IV. I believe, O my Redeemer, here present in Sacrament, that thou art the same Jesus of Nazareth who didst heal the sick, and didst raise the dead, who for us didst suffer and die upon the cross. *Pater.*

V. I believe, finally, that thou thyself, now sitting glorious at the right hand of thy Father in heaven, and there interceding for me, yet art verily present in this Sacrament, my nourishment on earth. *Pater.*

VI. O most loving Jesus, who in this Sacrament hast left me a pledge of future glory, I hope, through the merits of thy death and passion, to behold thee face to face in heaven. *Pater.*

VII. O Jesus, cause of our glorious resurrection, I hope, through the virtue of this divine food, where-with thou nourishest me, to rise glorious into life eternal. *Pater.*

VIII. I love thee, O Jesus, who art perfect charity, who, in thy essence, art true God and true man, in whom are contained the treasures of the divinity, and all the fulness of grace which descends to us upon this earth. *Pater.*

IX. I love thee dear Jesus, who, for love of me, hast made thyself like unto me; kindle within me the flame of sacred love which thou didst bring from heaven, that, loving thee, I may grow into thy likeness. *Pater.*

X. I love thee, O divine Jesus, my Lord and Master, because thou hast redeemed and freed me, poor slave of sin, with thy all-precious blood. Oh, of thy sweet mercy, grant that I may enjoy the full fruit of thy redemption. *Gloria Patri.*

SECOND DECADE.—*Acts of Adoration.*

I. I adore thee, O living bread, descended from heaven for my spiritual food; give me grace worthily to receive thee in life and in death. *Pater.*

II. I adore thee, divine food of the strong; strengthen my weakness, that I may ever be constant and faithful to thy love. *Pater.*

III. I adore thee, O my Jesus, hidden beneath the sacramental veil; let my life be hidden, through thee, in God. *Pater.*

IV. I adore thee, great God, who art the only way; make me ever to walk in the path of thy precepts, and after thy shining example, that so I may arrive at eternal salvation. *Pater.*

V. I adore thee, O Jesus, true and spiritual life of all who love thee; give me grace to die to myself, and to live to thee alone, who didst die for the love of me. *Pater.*

VI. I adore thee, my dear Redeemer, truth ineffable; enliven, I beseech thee, and increase my faith, that it may be fruitful in good works. *Pater.*

VII. I adore thee, O Jesus, divine light of the world; illuminate my mind, that, knowing, I may love thee, and may come to enjoy thee eternally in heaven. *Pater.*

VIII. I adore thee, divine and loving Shepherd; draw to thyself this wounded sheep, that it may never more leave thy fold, to fall into the hands of the infernal wolf. *Pater.*

IX. I adore thee, divine Lamb, who, for the sins of the world, didst give thyself to be slain; grant that I may bear all my sufferings patiently for thy sake, in satisfaction for my sins. *Pater.*

X. I adore thee, O Jesus, King of glory, Judge of

the living and the dead : make me on earth so to fear thy justice, that in heaven I may eternally sing thy mercy. *Gloria Patri.*

THIRD DECADE.—*Acts of Thanksgiving.*

I. I thank thee, O Divine Redeemer, that, not content with having for our sakes come upon the earth, thou hast instituted this adorable Sacrament, that therein thou mightest remain with us unto the consummation of the world. *Pater.*

II. I thank thee, O glorious Jesus, that thou dost veil, beneath the eucharistic species, thy infinite majesty and beauty, which thy angels delight to behold, that so I might have courage to approach the throne of thy mercy. *Pater.*

III. I thank thee, O Jesus most loving, that having made thyself my food, thou descendest upon this tongue, which so often has offended thee, and dost enter within this body, which, alas, has too often deserved to be visited with thy anger. *Pater.*

IV. I thank thee, my dear Saviour, that in this ineffable Sacrament thou unitest me to thee with so much love, that I therein live in thee, and thou in me. *Pater.*

V. I thank thee, O my Jesus, that, giving thyself to me in this blessed Sacrament, thou hast so enriched it with the treasures of thy love, that thou hast not, thou canst not, thou knowest not, what greater gift to give me. *Pater.*

VI. I thank thee, O my good Jesus, that not only thou art become my food, but also in this blessed Sacrament offerest thyself a continual sacrifice for my salvation, to thy eternal Father. *Pater.*

VII. I thank thee, divine Priest, for that every day thou dost sacrifice thyself upon our altars, in adoration and homage to the most Blessed Trinity, and dost supply for our poor and miserable adorations. *Pater.*

VIII. I thank thee, O my Saviour, because, renewing in this daily sacrifice the very sacrifice of the

cross offered on Calvary, thou dost satisfy the divine justice for us miserable sinners. *Pater.*

IX. I thank thee, dear Jesus, that thou hast become the priceless Victim, to merit for me the fulness of celestial favours. Awaken in me such trust that their abundance may ever more and more descend upon my soul. *Pater.*

X. I thank thee, my loving Saviour, that thou art immolated in thanksgiving to God for all his benefits, spiritual and temporal, which he has bestowed upon me, and which I yet nope to receive. *Gloria Patri.*

Three final Aspirations.

I. **J**ESUS, invisible and divine Head of thy spouse the Church, who, with thy blood, hast purified her from all stain, have mercy upon her visible head, N., upon all bishops and pastors (especially N. our own Bishop), and shed upon them thy holy Spirit, wherewith thy apostles and disciples were filled, that they may maintain thy holy faith pure and untouched, and may spread over the whole world the light of thy Gospel and of thy Catholic truth. *Pater.*

II. O Jesus, King of kings, Lord of governors, by whom monarchs do reign, and from whom all earthly power comes, mercifully behold our princes, and those in authority; infuse into them the spirit of thy divine wisdom, clemency, and justice, so that they may be great with thee rather than on earth, and may enter with thee into thy heavenly kingdom. *Pater.*

III. O Jesus, all merciful, who didst not will the death of a sinner, but that he should be converted, and rise to a spiritual life; triumph, I beseech thee, over the malice and hardness of all who obstinately offend thee, so that, acquiring thy grace in this world, they may become worthy of the glory of thy heavenly Paradise for all eternity. *Gloria Patri.*

LITANY OF THE SAINTS.

Ant. Ne reminiscaris,
Domine, delicta nostra,
vel parentum nostrorum;
neque vindictam sumas
de peccatis nostris.

KYRIE eleison.

Kyrie eleison.

Christe eleison.

Christe eleison.

Kyrie eleison.

Kyrie eleison.

Christe audi nos.

Christe exaudi nos.

Pater de cœlis Deus,

Fili Redemptor mundi

Deus,

Spiritus Sancte Deus

Sancta Trinitas, unus

Deus,

Sancta Maria,

Sancta Dei Genitrix,

Sancta Virgo virginum,

Sancte Michael,

Sancte Gabriel,

Sancte Raphael,

Omnes sancti Angeli et

Archangeli, *Orate, &c.*

Omnes sancti beatorum

Spirituum ordines, ,

Orate, &c.

Sancte Joannes Baptista,

Ora, &c.

Sancte Joseph, *Ora, &c.*

Omnes sancti Patriarchæ

et Prophetæ, *Orate, &c.*

Sancte Petre,

Ant. Remember not,
O Lord, our offences, nor
those of our fathers;
neither take thou ven-
geance of our sins.

LORD have mercy on us.

Lord have mercy on us.

Christ have mercy on us.

Christ have mercy on us.

Lord have mercy on us.

Lord have mercy on us.

Christ hear us.

Christ graciously hear us.

God the Father of

heaven,

God the Son, Redeemer

of the world,

God the Holy Ghost,

Holy Trinity, one God,

Holy Mary,

Holy Mother of God,

Holy Virgin of virgins,

St. Michael,

St. Gabriel,

St. Raphael,

All ye holy Angels and

Archangels,

All ye holy orders of

blessed Spirits,

St John Baptist,

St Joseph,

All ye holy Patriarchs

and Prophets,

S. Peter,

Miserere nobis. Ora pro nobis.

Have mercy, &c.

Pray for us.

Sancte Paule,		St. Paul,	
Sancte Andrea,		St. Andrew,	
Sancte Jacobe,		St. James,	
Sancte Joannes,		St. John,	
Sancte Thoma,	<i>Ora pro nobis.</i>	St. Thomas,	
Sancte Jacobe,		St. James,	
Sancte Philippe,		St. Phillip,	
Sancte Bartholomæe,		St. Bartholomew,	
Sancte Matthæe,		St. Matthew,	
Sancte Simon,		St. Simon,	
Sancte Thaddæe,		St. Thaddæus,	
Sancte Matthia,		St. Matthias,	
Sancte Barnaba,		St. Barnabas,	
Sancte Luca,		St. Luke,	
Sancte Marce,		St. Mark,	
Omnes sancti Apostoli	<i>Ora te, &c.</i>	All ye holy Apostles and	<i>Pray for us.</i>
et Evangelistæ,		Evangelists,	
Omnes sancti Discipuli		All ye holy Disciples of	
Domini,		our Lord,	
Omnes sancti Innocen-		All ye holy Innocents,	
tes,			
Sancte Stephane, <i>Ora, &c.</i>		St. Stephen,	
Sancte Laurenti, <i>Ora, &c.</i>		St. Lawrence,	
Sancte Vincenti, <i>Ora, &c.</i>		St. Vincent,	
Sancti Fabiane et Se-	<i>Ora te, &c.</i>	SS. Fabian and Sebas-	
bastiane,		tian,	
Sancti Joannes et Paule		SS. John and Paul,	
Sancti Cosma et Da-		SS. Cosmas and Da-	
miane,		mian,	
Sancti Gervasi et Pro-		SS. Gervase and Pro-	
tasi,		tase,	
Omnes sancti Martyres,	<i>Ora pro nobis.</i>	All ye holy Martyrs,	
Sancte Sylvester,		St. Sylvester,	
Sancte Gregori,		St. Gregory,	
Sancte Ambrosi,		St. Ambrose,	
Sancte Augustine,		St. Augustine,	
Sancte Hieronyme,		St. Jerome,	
Sancte Martine,		St. Martin,	
Sancte Nicolae,		St. Nicholas,	

Omnes sancti Pontifices
et Confessores, *Orate, &c.*

Omnes sancti Doctores,
Orate &c.

Sancte Antoni,
Sancte Benedicte,
Sancte Bernarde,
Sancte Dominice,
Sancte Francisce,

Omnes sancti Sacerdotes
et Levitæ, *Orate, &c.*

Omnes sancti Monachi et
Eremitæ, *Orate, &c.*

Sancta Maria Magda-
lena,

Sancta Agatha,
Sancta Lucia,
Sancta Agnes,
Sancta Cæcilia,
Sancta Catharina,
Sancta Anastasia,

Omnes sanctæ Virgines et
Viduæ, *Orate, &c.*

Omnes Sancti et Sanctæ
Dei,

Intercedite pro nobis.

Propitius esto,
Parce nobis, Domine.

Propitius esto,
Eraudi nos Domine.

Ab omni malo,
Ab omni pec- } *Libra*
cato, } *nos*
Ab ira tua,* } *Domine.*

All ye holy Bishops
and Confessors,

All ye holy Doctors,

St. Anthony,
St. Benedict,
St. Bernard,
St. Dominic,
St. Francis,

All ye holy Priests and
Levites,

All ye holy Monks and
Hermits,

St. Mary Magdalene,

St. Agatha,
St. Lucy,
St. Agnes,
St. Cecily,
St. Catherine,
St. Anastasia,

All ye holy Virgins and
Widows,

All ye holy men and wo-
men, Saints of God,

*Make intercession for
us.*

Be merciful,
Spare us, O Lord.

Be merciful,
Graciously hear us O Lord.

From all evil, }
From all sin, } *O Lord,*
From thy } *deliver us.*
wrath,* }

Pray for us.

* Here, for the Devotion of the Forty Hours, is
inserted:

Ab imminentibus pericu-
lis.

A peste, fame, et bello,

From all dangers that
threaten us,

From plague, famine,
and war,

A subitanea et impro-
visa morte,
Ab insidiis diaboli.

Ab ira, et odio, et omni
mala voluntate,

A spiritu fornicationis,

A fulgure et tempestate,

A morte perpetua,

Per mysterium sanctæ

Incarnationis tuæ,

Per Adventum tuum,

Per Nativitatem tuam,

Per Baptismum et sanc-

tum Jejunium tuum,

Per Crucem et Passio-

nem tuam,

Per Mortem et Sepultu-

ram tuam,

Per sanctam Resurrec-

tionem tuam,

Per admirabilem As-

censionem tuam,

Per adventum Spiritus

Sancti Paracliti,

In die judicii,

Peccatores,

Te rogamus audi nos.

Ut nobis parcas,

Ut nobis indulgeas,

Ut ad veram pœniten-

tiam nos perducere

digneris,

Ut Ecclesiam tuam

sanctam regere et con-

servare digneris.

From sudden and un-
looked for death,
From the snares of the
devil,

From anger, and
hatred, and every
evil will,

From the spirit of for-
nication,

From lightning and
tempest,

From everlasting death

Through the mystery of

thy holy Incarnation,

Through thy Coming,

Through thy nativity,

Through thy Baptism

and holy Fasting,

Through thy Cross and

Passion,

Through thy Death

and Burial,

Through thy holy

Resurrection,

Through thine admira-

ble Ascension,

Through the coming of

the Holy Ghost the

Paraclete,

In the day of judgment,

We sinners,

Beseech thee, hear us.

That thou wouldst

spare us,

That thou wouldst par-

don us,

That thou wouldst bring

us to true penance,

That thou wouldst vouch-

safe to govern and pre-

serve thy holy Church,

Libera nos, Domine.

Te rogamus audi nos.

O Lord, deliver us.

We beseech thee, hear us.

Ut Domnum Apostolicum, et omnes ecclesiasticos ordines in sancta religione conservare digneris,

Ut inimicos sanctæ Ecclesiæ humiliare digneris,*

Ut regibus et principibus Christianis pacem et veram concordiam donare digneris,

Ut cuncto populo Christiano pacem et unitatem largiri digneris,

Ut nosmetipsos in tuo sancto servitio confortare et conservare digneris,

Ut mentes nostras ad cœlestia desideria erigas,

Ut omnibus benefactoribus nostris sempiterna bona retribuas,

Ut animas nostras, fratrum, propinquorum,

That thou wouldst vouchsafe to preserve our Apostolic Prelate, and all orders of the Church, in holy religion,

That thou wouldst vouchsafe to humble the enemies of holy Church,*

That thou wouldst vouchsafe to give peace and true concord to Christian kings and princes,

That thou wouldst vouchsafe to grant peace and unity to all Christian people,

That thou wouldst vouchsafe to confirm and preserve us in thy holy service,

That thou wouldst lift up our minds to heavenly desires,

That thou wouldst render eternal blessings to all our benefactors,

That thou wouldst deliver our souls, and

We beseech thee, hear us.

* For the Devotion of the Forty Hours, insert:

Ut Turcarum, et hæreticorum conatus, reprimere et ad nihilum redigere digneris.

That thou wouldst vouchsafe to defeat the attempts of all Turks and heretics, and bring them to nought.

et benefactorum nostrorum ab æterna damnatione eripias,	the souls of our brethren, relations, and benefactors, from eternal damnation,	<i>We beseech thee, hear us.</i>
Ut fructus terræ dare et conservare digneris,	That thou wouldst vouchsafe to give and preserve the fruits of the earth,	
Ut omnibus fidelibus defunctis requiem æternam donare digneris,	That thou wouldst vouchsafe to grant eternal rest to all the faithful departed,	
Ut nos exaudire digneris,	That thou wouldst vouchsafe graciously to hear us,	
Fili Dei,	Son of God,	
Agnus Dei, qui tollis peccata mundi,	Lamb of God, who takest away the sins of the world,	
<i>Parce nobis, Domine,</i>	<i>Spare us, O Lord.</i>	
Agnus Dei, qui tollis peccata mundi,	Lamb of God, who takest away the sins of the world,	
<i>Exaudi nos, Domine.</i>	<i>Graciously hear us, O Lord.</i>	
Agnus Dei, qui tollis peccata mundi,	Lamb of God, who takest away the sins of the world,	
<i>Miserere nobis.</i>	<i>Have mercy on us.</i>	
Christe audi nos.	Christ hear us.	
<i>Christe exaudi nos.</i>	<i>Christ graciously hear us.</i>	
Kyrie eleison.	Lord have mercy on us.	
<i>Christe eleison.</i>	<i>Christ have mercy on us.</i>	
Kyrie eleison.	Lord have mercy on us.	
Pater noster (<i>secreto</i>).	Our Father (<i>secretly</i>).	
V. Et ne nos inducas in tentationem.	V. And lead us not into temptation.	
R. Sed libera nos a malo.	R. But deliver us from evil.	

PSALM lxi. *Deus in adjutorium.*

DEUS in adjutorium meum intende: Domine, ad adjuvandum me festina.

Confundantur et revereantur: qui quæerunt animam meam.

Avertantur retrorsum, et erubescant qui volunt mihi mala.

Avertantur statim erubescences, qui dicunt mihi: Euge, euge

Exultent et lætentur in te omnes qui quæerunt te: et dicant semper, Magnificetur Dominus; qui diligunt salutare tuum.

Ego vero egenus et pauper sum: Deus, adjuva me.

Adjutor meus et liberator meus es tu: Domine, ne moreris.

Gloria Patri, &c.

V. Salvos fac servos tuos.

R. Deus meus, sperantes in te.

V. Esto nobis, Domine, turris fortitudinis.

R. A facie inimici.

V. Nihil proficiat inimicus in nobis.

O God, come to my assistance: O Lord, make haste to help me.

2 Let them be confounded and ashamed: that seek after my soul.

3 Let them be turned backward, and blush for shame: that desire evils unto me.

4 Let them be straightway turned backward blushing for shame, that say unto me: 'Tis well, 'tis well.

5 Let all that seek thee be joyful and glad in thee: and let such as love thy salvation say always, The Lord be magnified.

6 But I am needy and poor: O God, help thou me.

7 Thou art my helper and my deliverer: O Lord, make no long delay.

Glory be, &c.

V. Save thy servants,

R. Who hope in thee, O my God.

V. Be unto us, O Lord, a tower of strength.

R. From the face of the enemy.

V. Let not the enemy prevail against us.

R. Et filius iniquitatis
non apponat nocere nobis.

V. Domine, non secundum
peccata nostra facias
nobis.

R. Neque secundum
iniquitates nostras retri-
buas nobis.

V. Oremus pro Ponti-
fice nostro, N.

R. Dominus conservet
eum, et vivificet eum, et
beatum faciat eum in
terra; et non tradat eum
in animam inimicorum
ejus.

V. Oremus pro bene-
factoribus nostris.

R. Retribuere dignare,
Domine, omnibus nobis
bona facientibus propter
nomen tuum vitam
æternam.

V. Oremus pro fidelibus
defunctis.

R. Requiem æternam
dona eis, Domine; et lux
perpetua luceat eis.

V. Requiescant in pace.

R. Amen.

V. Pro fratribus nostris
absentibus.

R. Salvos fac servos
tuos, Deus meus, speran-
tes in te.

V. Mitte eis, Domine,
auxilium de sancto.

R. Et de Sion tuere eos.

R. Nor the son of in-
quity approach to hurt us.

V. O Lord, deal not
with us according to our
sins.

R. Neither requite us
according to our iniqui-
ties.

V. Let us pray for our
Sovereign Pontiff, N.

R. The Lord preserve
him and give him life,
and make him blessed
upon the earth; and
deliver him not up to the
will of his enemies;

V. Let us pray for our
benefactors.

R. Vouchsafe, O Lord,
for thy name's sake, to
reward with eternal life
all them that do us good.
Amen.

V. Let us pray for the
faithful departed.

R. Eternal rest give
unto them, O Lord; and
let perpetual light shine
upon them.

V. Let them rest in
peace.

R. Amen.

V. For our absent bre-
thren.

R. Save thy servants,
who hope in thee, O my
God.

V. Send them help, O
Lord from the sanctuary

R. And defend them
out of Sion.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

Oremus.*

Deus, cui proprium est misereri semper, et parcere: suscipe deprecationem nostram; ut nos, et omnes famulos tuos, quos delictorum catena

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

Let us pray.*

O God, whose property is always to have mercy and to spare, receive our humble petition; that we, and all thy servants who are bound by the chain of

* For the Devotion of the Forty Hours the following Collects are used:

DEUS, qui nobis sub sacramento mirabili Passionis tuæ memoriam reliquisti; tribue, quæsumus, ita nos Corporis et Sanguinis tui sacra mysteria venerari, ut redemptionis tui fructum in nobis jugiter sentiamus. Qui vivis et regnas in sæcula sæculorum. Amen.

O GOD, who, under a wonderful Sacrament, hast left us a memorial of thy Passion; grant us, we beseech thee, so to venerate the sacred mysteries of thy body and blood, that we may ever feel within us the fruit of thy redemption. Who livest, &c. Amen.

From Advent to Christmas.

DEUS, qui de beatæ Mariæ Virginis utero Verbum tuum, angelo nuntiante, carnem suscipere voluisti; præsta supplicibus tuis, ut qui vere eam Gentricem Dei credimus, ejus apud te intercessionibus adjuvemur. Per eandem Christum Dominum nostrum.

O GOD, who wast pleased that thy Word, at the message of an angel, should take flesh in the womb of the blessed Virgin Mary; grant to us, thy humble servants, that as we believe her to be truly the Mother of God, we may be assisted also by her intercessions with thee. Through the same Christ our Lord.

R. Amen.

R. Amen.

constringit, miseratione pietatis clementer absolvat.

Exaudi, quæsumus, Domine, supplicium preces, et confitentium tibi parce peccatis: ut pariter nobis indulgentiam tribuas benignus et pacem.

sins may, by the compassion of thy goodness, mercifully be absolved.

Graciously hear, we beseech thee, O Lord, the prayers of thy suppliants, and forgive the sins of them that confess to thee; that, in thy bounty, thou mayest grant us both pardon and peace.

From Christmas to the Purification.

DEUS, qui salutis æternæ, beatæ Mariæ virginitate fecunda, humano generi præmia præstitisti; tribue, quæsumus, ut ipsam pro nobis intercedere sentiamus, per quam meruimus auctorem vitæ suscipere Dominum nostrum Jesum Christum Filium tuum. Qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per omnia sæcula sæculorum.

R. Amen.

O GOD, who, by the fruitful virginity of blessed Mary, hast given to mankind the rewards of eternal salvation; grant, we beseech thee, that we may experience her intercession for us, through whom we have received the author of life, our Lord Jesus Christ thy Son. Who liveth and reigneth with thee in the unity of the Holy Ghost, God, world without end.

R. Amen.

From the Purification to Advent.

CONCEDE nos famulos tuos, quæsumus, Domine Deus, perpetua mentis et corporis sanitate gaudere; et gloriosa beatæ Mariæ semper Virginis intercessione, a præsentī liberari tristitia, et æterna perfrui lætitia.

GRANT, we beseech thee, O Lord God, that we, thy servants, may enjoy perpetual health of mind and body; and by the intercession of the blessed Mary ever Virgin, may be delivered from present sorrow, and obtain eternal joy.

Ineffabilem nobis, Domine, misericordiam tuam clementer ostende: ut simul nos et a peccatis omnibus exuas, et a pœnis, quas pro his meremur, eripias.

Deus, qui culpa offenderis, pœnitentia placaris: preces populi tui supplicantis propitius respice; et flagella tuæ iracundiæ,

Shew forth upon us, O Lord, in thy mercy, thy unspeakable loving kindness; that thou mayest both loose us from all our sins, and deliver us from the punishments which we deserve for them.

O God, who by sin art offended, and by penance pacified, mercifully regard the prayers of thy people making supplication to

Then follows the Collect for the Pope, after which is said :

DEUS, refugium nostrum et virtus, adesto piis Ecclesiæ tuæ precibus, auctor ipse pietatis; et præsta, ut quod fideliter petimus, efficaciter consequamur.

O GOD, our refuge and strength, who art the author of all piety, hearken unto the devout prayers of thy Church; and grant that what we ask faithfully we may obtain effectually.

Omnipotens, sempiternus Deus, in cujus manu sunt omnes potestates, et omnia jura regnorum, respice in auxilium Christianorum, ut gentes paganorum et hæreticorum, quæ in sua feritate et fraude confidunt, dexteræ tuæ potentia conterantur.

Almighty, everlasting God, in whose hand are all the powers and all the rights of kingdoms, come to the assistance of thy Christian people, that all pagan and heretical nations, who trust in their own violence and fraud, may be broken by the might of thy right hand.

Then follows the last Collect, Omnipotens, sempiternus Deus, &c., Almighty, everlasting God, &c., with the Versicles, except that, in the last response but one, &c., instead of the simple Amen, is said,

R. Et custodiat nos semper. Amen.

R. And ever preserve us. Amen.

quæ pro peccatis nostris
meremur, averte.

Omnipotens, sempiterne
Deus, miserere famulo tuo
Pontifici nostro N, et di-
rige eum secundum tuam
clementiam in viam salu-
tis æternæ: ut te donante
tibi placita cupiat, et tota
virtute perficiat.

Deus, a quo sancta de-
sideria, recta consilia, et
justa sunt opera: da servis
tuis illam, quam mundus
dare non potest, pacem:
ut et corda nostra manda-
tis tuis dedita, et hostium
sublata formidine, tempo-
ra sint tua protectione
tranquilla.

Ure igne Sancti Spiri-
tus renes nostros et cor
nostrum, Domine: ut tibi
casto corpore serviamus, et
mundo corde placeamus.

Fidelium Deus omnium
Conditor et Redemptor,
animabus famulorum fa-

thee, and turn away the
scourges of thine anger,
which we deserve for our
sins.

Almighty, everlasting
God, have mercy upon thy
servant N, our Sovereign
Pontiff, and direct him,
according to thy clemen-
cy, into the way of ever-
lasting salvation; that by
thy grace he may both
desire those things that
are pleasing to thee, and
perform them with all his
strength.

O God, from whom all
holy desires, all right
counsels, and all just
works do come, give unto
thy servants that peace
which the world cannot
give; that our hearts be-
ing given up to obey thy
commandments, and the
fear of enemies being
taken away, our days, by
thy protection, may be
peaceful.

Inflame, O Lord, our
reins and heart with the
fire of the Holy Ghost;
that we may serve thee
with a chaste body, and
please thee with a clean
heart.

O God, the Creator and
Redeemer of all the faith-
ful, give to the souls of thy
servants departed the re-

mularumque tuarum remissionem cunctorum tribue peccatorum: ut indulgentiam, quam semper optaverunt, piis supplicationibus consequantur.

Actiones nostras, quæsumus, Domine, aspirando præveni, et adjuvando proseguere: ut cuncta nostra oratio et operatio a te semper incipiat, et per te cœpta finiatur.

Omnipotens, sempiternus Deus, qui vivorum dominaris simul et mortuorum, omniumque miseris, quos tuos fide et opere futuros esse prænosces: te supplices exoramus: ut pro quibus effundere preces decrevimus, quosque vel præsens sæculum adhuc in carne retinet, vel futurum jam exutos corpore suscepit, intercedentibus omnibus Sanctis tuis, pietatis tuæ clementia omnium delictorum suorum veniam consequantur. Per Dominum nostrum. R. Amen.

Through thy Son Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Spirit, God, for ever and ever. R. Amen.

V. Domine, exaudi orationem meam.

mission of all their sins; that through pious supplications they may obtain the pardon which they have always desired.

Prevent, we beseech thee, O Lord, our actions by thy inspirations, and further them with thy continual help; that every prayer and work of ours may always begin from thee, and through thee be likewise ended.

Almighty, everlasting God, who hast dominion over the living and the dead, and art merciful to all, who thou foreknowest will be thine by faith and works; we humbly beseech thee that they for whom we intend to pour forth our prayers, whether this present world still detain them in the flesh, or the world to come hath already received them stripped of their mortal bodies, may, by the grace of thy loving kindness, and by the intercession of all the Saints, obtain the remission of all their sins.

V. O Lord, hear my prayer.

R. Et clamor meus ad te veniat.

V. Exaudiat nos omnipotens et misericors Dominus.

R. Amen.

V. Et fidelium animæ, per misericordiam Dei, requiescant in pace.

R. Amen.

R. And let my cry come unto thee.

V. May the almighty and merciful Lord graciously hear us.

R. Amen.

V. And may the souls of the faithful, through the mercy of God, rest in peace. R. Amen.

LITANY OF THE BLESSED VIRGIN ;

COMMONLY CALLED THE LITANY OF LORETTO.

Ant. Sub tuum præsidium confugimus, sancta Dei Genitrix, nostras deprecationes ne despicias in necessitatibus nostris ; sed a periculis cunctis libera nos semper, Virgo gloriosa et benedicta.

KYRIE eleison.

Kyrie eleison.

Christe eleison.

Christe eleison.

Kyrie eleison.

Kyrie eleison.

Christe audi nos.

Christe exaudi nos.

Pater de cœlis Deus,

Fili Redemptor mundi

Deus,

Spiritus Sancte Deus,

Sancta Trinitas, unus

Deus,

Sancta Maria, *Ora pro nobis.*

Miserere nobis.

Ant. We fly to thy patronage, O holy Mother of God, despise not our petitions in our necessities ; but deliver us always from all dangers, O glorious and blessed Virgin.

LORD have mercy on us.

Lord have mercy on us.

Christ have mercy on us.

Christ have mercy on us.

Lord have mercy on us.

Lord have mercy on us.

Christ hear us.

Christ graciously hear us.

God the Father of heaven,

God the Son, Redeemer of the world,

God the Holy Ghost,

Holy Trinity, one God.

Holy Mary, *Pray for us.*

Have mercy on us.

**Sancta Dei Genitrix,
Sancta Virgo Virgi-
num,**

**Mater Christi,
Mater divinæ gratiæ,
Mater purissima,
Mater castissima,
Mater inviolata.
Mater intemerata,
Mater amabilis,
Mater admirabilis.
Mater Creatoris,
Mater Salvatoris,
Virgo prudentissima,
Virgo veneranda,
Virgo prædicanda,
Virgo potens,
Virgo clemens,
Virgo fidelis,
Speculum justitiæ,
Sedes sapientiæ,
Causa nostræ lætitiæ,
Vas spirituale,
Vas honorabile,
Vas insigne devotionis,**

**Rosa mystica,
Turris Davidica,
Turris eburnea,
Domus aurea,
Fœderis arca,
Janua cœli,
Stella matutina,
Salus infirmorum,
Refugium peccatorum,
Consolatrix afflictorum,**

**Auxilium Christiano-
rum,
Regina Angelorum,**

**Holy Mother of God,
Holy Virgin of virgins**

**Mother of Christ,
Mother of divine grace,
Mother most pure,
Mother most chaste,
Mother inviolate,
Mother undefiled,
Mother most amiable,
Mother most admirable,
Mother of our Creator,
Mother of our Saviour,
Virgin most prudent,
Virgin most venerable,
Virgin most renowned,
Virgin most powerful,
Virgin most merciful,
Virgin most faithful,
Mirror of Justice,
Seat of Wisdom,
Cause of our Joy,
Spiritual Vessel,
Vessel of honour,
Singular Vessel of de-
votion,**

**Mystical Rose,
Tower of David,
Tower of ivory,
House of Gold,
Ark of the covenant,
Gate of heaven,
Morning star,
Health of the sick,
Refuge of sinners,
Comforter of the afflict-
ed,**

**Help of Christians,
Queen of Angels,**

Ora pro nobis.

Pray for us.

296 LITANY OF THE BLESSED VIRGIN.

Regina Patriarcharum,
Regina Prophetarum,
Regina Apostolorum,
Regina Martyrum,
Regina Confessorum,
Regina Virginum,
Regina Sanctorum omnium,
Ora pro nobis.

Queen of Patriarchs,
Queen of Prophets,
Queen of Apostles,
Queen of Martyrs,
Queen of Confessors,
Queen of Virgins,
Queen of all Saints,

Pray for us.

Regina sine labe originali concepta,

Queen conceived without original sin,

Agnus Dei, qui tollis peccata mundi,

Lamb of God who takest away the sins of the world,

Parce nobis, Domine.

Spare us, O Lord.

Agnus Dei, qui tollis peccata mundi,

Lamb of God, who takest away the sins of the world,

Exaudi nos, Domine.

Graciously hear us, O Lord.

Agnus Dei, qui tollis peccata mundi,

Lamb of God, who takest away the sins of the world,

Miserere nobis.

Have mercy on us.

Christe audi nos.

Christ hear us.

Christe exaudi nos.

Christ graciously hear us.

Ant. Sub tuum presidium confugimus, sancta Dei Genitrix, nostras deprecationes ne despicias in necessitatibus nostris; sed a periculis cunctis libera nos semper, Virgo gloriosa et benedicta.

Ant. We fly to thy patronage, O holy Mother of God, despise not our petitions in our necessities; but deliver us always from all dangers, O glorious and blessed Virgin.

V. Ora pro nobis, sancta Dei Genitrix.

V. Pray for us, O holy Mother of God.

R. Ut digni efficiamur promissionibus Christi.

R. That we may be made worthy of the promises of Christ.

Oremus.

Let us pray.

Gratiam tuam, quaesumus, Domine, mentibus

POUR forth, we beseech thee, O Lord, thy

nostris infunde: ut qui, Angelo nuntiante, Christi Filii tui Incarnationem cognovimus, per Passionem ejus et Crucem ad Resurrectionis gloriam perducamur. Per eundem Christum Dominum nostrum.

R. Amen.

V. Divinum auxillum maneat semper nobiscum.

R. Amen.

grace into our hearts; that we, to whom the Incarnation of Christ thy Son was made known by the message of an Angel, may, by his Passion and Cross, be brought to the glory of his Resurrection. Through the same Christ our Lord.

R. Amen.

V. May the divine assistance remain always with us.

R. Amen.

TE DEUM LAUDAMUS.

TE Deum laudamus: * te Dominum confitemur.

Te æternum Patrem, * omnis terra veneratur.

Tibi omnes angeli, * tibi cœli, et universæ potestates:

Tibi cherubim et seraphim, * incessabili voce proclamant:

Sanctus, sanctus, sanctus, * Dominus Deus Sabaoth:

Pleni sunt cœli et terra, * majestatis gloriæ tuæ.

Te gloriosus * Apostolorum chorus.

Te Prophetarum * lau-

WE praise thee, O God: we acknowledge thee to be the Lord.

All the earth doth worship thee: the Father everlasting.

To thee all angels cry aloud: the heavens and all the powers therein:

To thee cherubim and seraphim: continually do cry:

Holy, holy, holy: Lord God of Sabaoth.

Heaven and earth are full: of the majesty of thy glory.

The glorious choir of the Apostles: praise thee.

The admirable company

dabilis numerus.

Te Martyrum candidatus* laudat exercitus.

Te per orbem terrarum* sancta confiteitur Ecclesia.

Patrem* immensæ majestatis.

Venerandum tuum verum* et unicum Filium.

Sanctum quoque* Paraclitum Spiritum.

Tu Rex gloriæ,*Christe.

Tu Patris* sempiternus es Filius.

Tu ad liberandum suscepturus hominem,* non horraisti Virginis uterum.

Tu devicto mortis aculeo,* aperuisti credentibus regna cœlorum.

Tu ad dexteram Dei sedes,* in gloria Patris.

Judex crederis* esse venturus.

(1) Te ergo quæsumus, tuis famulis subveni,* quos pretioso sanguine redemisti.

Æterna fac cum Sanctis tuis,* in gloria numerari,

of the Prophets: praise thee.

The white-robed army of Martyrs: praise thee.

The Holy Church throughout all the world: doth acknowledge thee.

The Father: of an infinite majesty.

Thy adorable, true: and only Son.

Also the Holy Ghost: the Comforter.

Thou art the King of Glory: O Christ.

Thou art the everlasting Son: of the Father.

When thou tookest upon thee to deliver man; thou didst not abhor the Virgin's womb.

When thou hadst overcome the sting of death: thou didst open the kingdom of heaven to all believers.

Thou sittest at the right hand of God: in the glory of the Father.

We believe that thou shalt come: to be our Judge.

We pray thee, therefore, help thy servants: whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy Saints: in glory everlasting.

(1) Here it is usual to kneel.

Salvum fac populum tuum, Domine, * et benedic hæreditati tuæ.

Et rege eos, et extolle illos, * usque in æternum.

Per singulos dies * benedicimus te.

Et laudamus nomen tuum in sæculum, * et in sæculum sæculi.

Dignare, Domine, die isto, * sine peccato nos custodire.

Miserere nostri, Domine, * miserere nostri.

Fiat misericordia tua, Domine, super nos: * quemadmodum speravimus in te.

In te, Domine, speravi; * non confundar in æternum.

On occasions of Thanksgiving the following are added:

V. Benedictus es Domine, Deus Patrum nostrorum.

R. Et laudabilis, et gloriosus in sæcula.

V. Benedicamus Patri et Filium, cum Sancto Spiritu.

R. Laudemus et superexaltemus eum in sæcula.

V. Benedictus es, Domine Deus, in firmamento cœli,

O Lord save thy people: and bless thine inheritance.

Govern them: and lift them up for ever.

Day by day: we magnify thee.

And we praise thy name for ever: yea, for ever and ever.

Vouchsafe, O Lord, this day: to keep us without sin.

O Lord, have mercy upon us: have mercy upon us.

O Lord, let thy mercy be shewed upon us: as we have hoped in thee.

O Lord, in thee have I hoped: let me not be confounded for ever.

V. Blessed art thou, O Lord, the God of our fathers.

R. And worthy to be praised, and glorious for ever.

V. Let us bless the Father and the Son, with the Holy Ghost.

R. Let us praise and magnify him for ever.

V. Blessed art thou, O Lord, in the firmament of heaven,

R. Et laudabilis, et gloriosus, et superexaltatus in sæcula.

V. Benedic, anima mea, Dominum.

R. Et noli oblivisci retributiones ejus.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

DEUS, cujus misericordiæ non est numerus, et bonitatis infinitus est thesaurus piissimæ majestati tuæ pro collatis donis gratias agimus, tuam semper clementiam exorantes: ut qui petentibus postulata concedis, eosdem non deserens, ad præmia futura dispones.

Deus, qui corda fidelium Sancti Spiritus illustratione docuisti: da nobis in eodem Spiritu recta sapere, et de ejus semper consolatione gaudere.

Deus, qui neminem in te sperantem nimium

R. And worthy to be praised, glorious and exalted for ever.

V. Bless the Lord, O my soul.

R. And forget not all his benefits.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

O GOD, whose mercies are without number, and the treasure of whose goodness is infinite: we render thanks to thy most gracious Majesty for the gifts thou hast bestowed upon us, evermore beseeching thy clemency: that as thou grantest the petitions of them that ask thee, thou wilt never forsake them, but wilt prepare them for the rewards to come.

O God, who hast taught the hearts of the faithful by the light of the Holy Spirit: grant us, by the same Spirit, to have a right judgment in all things, and evermore to rejoice in his consolation.

O God, who sufferest none that hope in thee

affligi permittis, sed pium percibus præstas auditum: pro postulationibus nostris, votisque susceptis gratias agimus, te piissime deprecantes, ut a cunctis semper muniamur adversis. Per Christum Dominum nostrum.

PSALM LXXXiii.

QUAM dilecta tabernacula tua Domine virtutum! * concupiscit et deficit anima mea in atria Domini.

Cor meum et caro mea* exultaverunt in Deum vivum.

Etenim passer invenit sibi domum: * et turtur nidum sibi, ubi ponat pullos suos.

Altaria tua, Domine virtutum: * Rex meus, et Deus meus.

Beati qui habitant in domo tua, Domine: * in sæcula sæculorum laudabunt te.

Beatus vir cujus est auxilium abs te: * ascensiones in corde suo disposuit, in valle lacrymarum, in loco quem posuit.

to be afflicted over much, but dost afford a gracious ear unto their prayers: we render thee thanks for that thou hast heard our supplications and vows; and we most humbly beseech thee, that we may evermore be protected from all adversities. Through Christ our Lord.

Quam dilecta.

HOW lovely are thy tabernacles, O Lord of hosts: my soul longeth and fainteth for the courts of the Lord.

2 My heart and my flesh: have rejoiced in in the living God.

3 For the sparrow hath found her a house: and the turtle a nest for herself, where she may lay her young.

4 Even thy altars, O Lord of hosts: my King and my God.

5 Blessed are they that dwell in thy house, O Lord: they shall praise thee for ever and ever.

6 Blessed is the man whose help is from thee: in his heart he hath disposed to ascend by steps, in the vale of tears, in the place that he hath fixed.

Etenim benedictionem dabit legislator, ibunt de virtute in virtutem : * videbitur Deus deorum in Sion.

Domine Deus virtutum, exaudi orationem meam : * auribus percipe, Deus Jacob.

Protector noster aspice, Deus : * et respice in faciem Christi tui.

Quia melior est dies una in atriis tuis * super millia.

Elegi abjectus esse in domo Dei mei, * magis quam habitare in tabernaculis peccatorum.

Quia misericordiam, et veritatem diligit Deus : * gratiam et gloriam dabit Dominus.

Non privabit bonis eos qui ambulant in innocentia : * Domine virtutum, beatus homo qui sperat in te.

7 For the lawgiver shall give a blessing, they shall go from virtue to virtue : the God of gods shall be seen in Sion.

8 O Lord God of hosts, hear my prayer : give ear, O God of Jacob.

9 Behold, O God, our protector : and look upon the face of thine Anointed.

10 For one day in thy courts : is better than a thousand.

11 I have chosen rather to be an abject in the house of my God : than to dwell in the tabernacles of sinners.

12 For God loveth mercy and truth : the Lord will give grace and glory.

13 He will not deprive of good things them that walk in innocence : O Lord of hosts, blessed is the man that hopeth in thee.

THE SACRAMENT OF MATRIMONY.

THE holy state of Matrimony was in the beginning of the world instituted by the Almighty, and, under the law of nature, had a particular blessing annexed to it. *God created man to his own image : male and female he created them. And God blessed them saying, increase and multiply, and fill the earth.* Gen. 1. 27. 28. Under the Mosaic Law, the Almighty

more distinctly announced its dignity and obligations. Afterwards under the Christian Law our Divine Redeemer sanctified this state still more, and from a natural and civil contract, raised it to the dignity of a sacrament. And St. Paul declared it to be a representation of that sacred union, which Jesus Christ had formed with his spouse, the Church. *This is a great sacrament, but I speak in Christ and in the Church.* Ephes. v. 32.

This sacrament was instituted by Jesus Christ, in order to bestow on those who enter into the married state a particular grace, to enable them to discharge all the duties required of them. It enables them to live together in union, peace, and love. It enables and purifies that natural affection, which founded on virtue, and sanctioned by religion, can alone constitute the happiness of a married life. It corrects the inconstancy of the human heart; it softens down the asperities of temper, and enables each party to bear with each other's defects, with the same indulgence as if they were their own. It causes them to entertain sentiments of mutual respect, to preserve inviolable fidelity towards each other, and to vanquish every unlawful desire. It gives grace to subdue, or regulate the motions of concupiscence, and to avoid every impropriety inconsistent with the sanctity of their state. For there is an innocence and purity as necessary in a married, as in a single life. It moreover gives them grace to discharge well that most important duty of training up their children in the fear and love of God. For these duties annexed to the married state, cannot be fulfilled without great exertions, nor will those exertions be successful, without the blessing and grace of God.

Therefore they who intend to enter into this state, ought to proceed with the greatest prudence, and make the best possible preparation, that they may obtain these precious and abundant graces from the Almighty.

1. They ought by fervent and devout prayer, to implore the divine assistance to guide them in their choice of a proper person; for on the prudent choice which they make will very much depend their happiness both in this life and in the next. They should be guided by the good character and virtuous dispositions of the person of their choice, rather than by riches, beauty, or any other worldly considerations, which ought to be but secondary motives.

2. They ought to enter into this holy state with the pure intention of promoting the honour and glory of God, and the sanctification of their own souls; and not merely from any earthly motive, or sensual gratification.

3. They ought, moreover, to select a person of their own religion, for the Catholic Church has always, by every means

in her power, discouraged mixed marriages; and experience shows, that a want of union in religion between the husband and wife is frequently attended with the worst consequences, both to themselves and to their children. A catholic, on marrying a person of another religion, cannot be allowed to enter into an agreement, that any of the children shall be brought up in any other than the Catholic faith.

4. Before they make any advance in a matter of such great importance, they ought to ascertain whether there be any impediment to prevent their lawful union: and parents are in duty bound to prevent too great an intimacy between their children and relations, within the prohibited degrees of kindred. *First, second, and third cousins, are within the prohibited degrees.*

5. They who intend to marry ought to ask the advice of their parents or guardians, &c.

6. Those who keep company with a view to marriage, should be careful never to take or allow any indecent familiarities, for these are sinful, and draw down upon them the just indignation of God, in place of that blessing of which they then stand so much in need.

7. It is also advisable some time previous to their marriage, to inform their director of their intentions, that so he may have time and opportunity to point out to them the preparation most useful for them, and instruct them in the duties and obligations of the state of life into which they propose to enter.

8. They must by worthily approaching the sacrament of penance, obtain the pardon of their sins; for should they receive matrimony without purity of conscience, they would deprive themselves of the grace of the sacrament, and be guilty of a sacrilegious profanation of this holy institution.

9. The Church in the General Council of Trent, *Sess. 24, c. i.* ever solicitous for the welfare of her children, exhorts the faithful before their marriage to receive with devotion the holy communion.

10. At the time of marriage, they ought with the greatest decorum and reverence to approach the altar, where in the presence of God and his Church, they are about to enter into a solemn contract and engagement not to be broken, but by death, and receive the benediction of God's minister, with humble and sincere devotion.

11. When the married couple leave the church, they ought to carry with them feelings of respect for the holy sacrament which they have received, and of gratitude to God for his mercies. They should spend the day in such a manner, as not to lose the blessing which they received in the morning. They ought to celebrate their marriage like holy Tobias, in

the fear of the Lord, and strive to conduct themselves amongst their friends with as much sanctity and decorum, as if Jesus Christ were a guest among them, as he was at the marriage feast at Cana. They should be particularly careful not to profane the day of their marriage, by dissipation or intemperance, or any sinful diversions or indelicate allusions, which are unbecoming at all times, but more particularly on so important and sacred an occasion.

12. They ought frequently to reflect on their duties and obligations, as inculcated in the word of God.

"Husbands, love your wives as Christ also loved the Church, and delivered himself up for it. So also ought men to love their wives as their own bodies." Ephes. v. 25, 28. "Dwelling with them according to knowledge, giving honour to the female as to the weaker vessel, and as to the co-heirs, of the grace of life." I Peter, iii. 7.

"Let women be subject to their husbands, as to the Lord. Because the husband is the head of the wife; as Christ is the head of the church. Therefore as the church is subject to Christ, so also let the wives be subject to their husbands in all things." Ephes. v. 22, 23, 24.

A Prayer that may be daily said by a woman in the state of Pregnancy.

O LORD God Almighty, Creator of heaven and earth, who hast made us all out of nothing, and redeemed us by the precious blood of thy only Son; look down upon thy poor handmaid here prostrate before thee, humbly imploring thy mercy, and begging thy blessing for herself and her child, which thou hast given her to conceive. Preserve, I beseech thee, the work of thy hands, and defend both me and the tender fruit of my womb from all perils and all evils. Grant me in due time a happy delivery, and bring my child safe to the font of baptism, that it may be there happily dedicated to thee, to love and serve thee faithfully for ever. But, O my God, I have too much reason to fear, lest my great and manifold sins should hinder thee from hearing my prayers, and draw down thy judgments upon me and mine, instead of the mercies which I sue for: and therefore I am sensible the first thing I ought to do is, to repent from

the bottom of my heart for all my offences, humbly confess them, and continually cry to thee for mercy. I detest then all my sins with my whole heart, and desire to lay them here all down at thy feet, to be effaced and destroyed for ever. I renounce and abhor them with my whole soul, because they are infinitely odious to thee; and I wish that I could expiate them with tears of blood: I humbly beg thy pardon for them all, and I wish, with all my heart, that I had never committed them; I here offer myself to make what satisfaction I am able for them; and I most willingly accept of whatever I may have to go through in child-bearing, and offer it up now beforehand to thee for my sins; firmly resolving by thy grace never wilfully to offend thee more. See here my poor heart, O Lord, and if it be not such as I here express, at least I desire it should be such: I desire it should be that contrite and humble heart, which thou never despisest. In this disposition of soul, and with a lively confidence in thy mercies, and in the merits of the death and passion of Jesus Christ thy Son, I renew the petition I made before, and I once more beg of thee, for myself, thy grace and protection, and a happy delivery; and for my child, that thou wouldest be pleased to preserve it for baptism, sanctify it for thyself, and make it thine for ever: through the same Jesus Christ thy Son, our Lord. Amen.

THE HOLY VIATICUM.

THE Viaticum is the Holy Eucharist received with the intention of preparing the sick for death. This blessed Sacrament is indeed the bread of life, which the pious Christian frequently receives, it is to be hoped with great profit during health: but when the soul is about to pass from this to an immortal life, there arises a new and peculiar obligation of receiving it, again. This obligation is founded on the abundant graces which this holy sacrament above all the rest is capable of imparting, and which are at that time so necessary. It is the safeguard that must preserve the soul

on its journey to heaven, it is the pledge of immortal glory. *He that eats this bread shall live for ever*, St. John, vi. And so urgent is the obligation of receiving it at the approach of death, that the church dispenses in behalf of those, who are dangerously sick, and allows them to communicate after having broken their fast. The sick person will therefore use his best endeavours to make a worthy preparation for this blessed Sacrament. (See exercise in preparation for death, page 136.)

THE SACRAMENT OF EXTREME UNCTION.

OUR Lord and Saviour Jesus Christ, in his tender solicitude for those whom he has redeemed by his precious blood, has been pleased to institute another Sacrament to help us at that most important hour on which eternity depends, the hour of death. This sacrament is called Extreme Unction, or the last anointing.

Of this blessed Sacrament, Saint James, the apostle, thus speaks: *Is any man sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick man, and the Lord shall raise him up, and if he be in sins, they shall be forgiven him.* v. 14, 15. These words show the great and salutary graces bestowed by this sacrament.

The priest in administering this sacrament anoints the five principal senses of the body: the eyes, the ears, the nostrils, the lips, the hands and the feet, because these may have been employed during life in offending God. At each anointing he pronounces these words: May the Lord by this holy anointing, and by his own most tender mercy, pardon thee whatever sin thou hast committed by thy sight, hearing, &c.

The sick person should endeavour to prepare himself to receive this sacrament by acts of sincere contrition for all his sins, by great confidence in the tender mercies of his Redeemer, and by a perfect resignation of himself to the holy will of God.

A Prayer before Extreme Unction.

THOU hast mercifully provided remedies, O Lord, for all our necessities: grant me thy grace so to make use of them, that my soul may receive all those good effects, which thou hast appointed in

their institution. Now I desire to be anointed, as thou hast commanded by thine apostle; grant I beseech thee, that by this holy unction, and the prayers of the church, I may partake of that spirit, with which Christ suffered on the cross, for thy glory, and for the destruction of sin. Give me true patience to support all the pains and trouble of my distemper; give me an inward strength to resist all the temptations of the enemy; give me grace for the pardon of all my failings; give me that true light, by which I may be conducted through the shadow of death, to eternal happiness: and if my health be expedient for thy glory, let this be the means to restore it. Behold I approach to this holy ordinance with a firm faith and confidence in thy goodness, that thou wilt not forsake me in this time of my distress, but that thou wilt stand by me with thy grace, and defend me from all evil, and now prepare my soul for a happy passage.

* My eyes have seen vanities, but now let them be shut to the world, and open to thee alone, my Jesus; and pardon me all the sins which which I have committed by my seeing.

My ears have been open to detraction, profaneness, and unprofitable discourses: let me now give ear to thy word, to thy commandments, and thy calls, and pardon me, O Jesus, all the sins I have committed by my hearing.

I have taken delight in the perfumes of this world, which are nothing but corruptions: now let my heart and prayers ascend like incense in thy sight, and pardon me all the sins which I have committed by my smelling.

My tongue hath in many ways offended both in speaking and tasting, now let its whole business be to cry for mercy: pardon me, dear Jesus, all the

* While the Priest is administering the sacrament to the sick person, one of the assistants may, before each anointing, read one of the above short prayers, corresponding to the organ of sense that is next to be anointed, that it may be repeated by the sick person.

sins which I have committed by words, or by any excess in eating or drinking.

My hands have offended in contributing to many follies, injurious to myself and my neighbour : now let them be lifted up to heaven, in testimony of a penitent heart : and pardon me, O Lord, all the sins which I have committed by the ill use of my hands.

My feet have gone astray in the paths of vanity and sin : now let me walk in the way of thy commandments : and forgive me, O Lord, all the sins which I have committed by my disordered steps.

By this holy anointing and the power of thy grace, O God, forgive me all my sins, and convert my heart wholly to thee, that I may cheerfully submit to death, in punishment of my offences, and so enter into thine eternal rest. Amen.

A Prayer after Extreme Unction.

O MY God, it is by thee that I have been created, redeemed, and sanctified: it is thou who hast preserved me from many dangers, both of soul and body; it is thou who hast nourished me with the adorable sacrament of thy body and blood, and granted me the grace to receive the rites of thy church, preferably to so many others, who are carried off by a sudden death, without being favoured with such succours and graces as thou hast bestowed upon me, a most ungrateful sinner. For these and all other blessings, I return thee innumerable thanks. Oh, that I had the hearts and tongues of all men and angels, how willingly would I employ them all in praising, loving, and glorifying thee. To thee I resign my heart. Into thy hands, O Lord, I commend my spirit. Receive me, O dear Jesus, in thy mercy, into those loving arms which were extended on the cross for my redemption, and admit me into the embraces of thine infinite charity. I desire not to be freed from my pains, since thou knowest what is best for me. Suffer me never to murmur, but grant me patience to bear whatever thou wilt, and as long as thou

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pleasest. Should it be thy will to inflict greater punishments on my weak body and languishing soul, than those which I now suffer, my heart is ready, O Lord, to accept them and to suffer in whatever manner and measure may be most conformable to thy divine will.

This one grace I most humbly beg of thee, that I may die the death of the just, and be admitted, after the sufferings and tribulations of this transitory and sinful life, into the kingdom of thy glory, there to see and enjoy thee in the company of the blessed, for a never-ending eternity. Amen.

THE LAST BLESSING AND PLENARY INDULGENCE.

As the hour of death approaches, that awful hour on which so much depends, the pious Christian should fervently prepare to receive the Last Blessing and Plenary Indulgence granted to those who are near their end. For our Lord Jesus Christ promised to St. Peter, Matt. xvi. *the keys of the kingdom of heaven*, assuring him that, *whatsoever he should bind on earth, should be bound in heaven, and whatsoever he should loose on earth should also be loosed in heaven*. By this power of binding and loosing, derived from St. Peter to his successors, and by them communicated to the pastors of souls, the latter are authorized to grant a Plenary Indulgence, together with a solemn Blessing to all such as are in or near their last agony. But then the dying Christian should remember well that, in order to receive the benefit of this Plenary Indulgence and Blessing, it is requisite that he concur on his part, by renouncing and detesting all his sins, both known and unknown, mortal and venial; by accepting with patience and resignation whatever he may have yet to suffer, and offering up his pains and death, in union with the sufferings and death of his Redeemer in satisfaction for his sins.

During the time the Priest is conferring this solemn Blessing, the following prayer may be repeated.

O MY God, I once more renounce and detest all my sins. Have mercy on me, O God, according to thy great mercy. I cast myself into the arms of thy holy love, and I resign myself to thy blessed will. Receive me, I beseech thee, into the number of thy servants, that I may praise thee for

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ever. Father, into thy hands I commend my spirit. Lord Jesus, receive my soul. Amen.

The Recommendation of a Soul that is just departing.

LORD have mercy on him (or her.)

Christ, have mercy on him.

Lord have mercy on him.

Holy Mary, *pray for him.*

All ye holy Angels and Archangels,

Holy Abel,

All ye choirs of the Just,

Holy Abraham,

St. John Baptist,

St. Joseph,

All ye holy Patriarchs and Prophets,

S. Peter,

St. Paul,

St. Andrew,

St. John,

All ye holy Apostles and Evangelists,

All ye holy Disciples of our Lord,

All ye holy Innocents,

St. Stephen,

St. Lawrence,

All ye holy Martyrs,

St. Sylvester,

St. Gregory,

St. Augustin,

All ye holy Bishops and Confessors,

St. Benedict,

St. Francis,

All ye holy Monks and Hermits,

St. Mary Magdalen,

St. Lucy,

All ye holy Virgins and Widows,

All ye men and women, Saints of God, *intercede for him (or her.)*

Be merciful unto him, *Spare him, O Lord,*

Be merciful unto him, *Deliver him, O Lord.*

Be merciful unto him,

From thy wrath,

From the dangers of eternal death,

Pray for him (or her.)

From an evil death,
 From the pains of hell,
 From all evil,
 From the power of the devil,
 By thy Nativity,
 By thy Cross and Passion,
 By thy Death and Burial,
 By thy glorious Resurrection,
 By thy wonderful Ascension,
 By the grace of the Holy Ghost, the Comforter.
 In the day of Judgment,
 We sinners, *beseech thee hear us.*
 That thou spare him,
We beseech thee hear us.
 Lord, have mercy on him.
Christ, have mercy on him.
 Lord, have mercy on him.

Deliver him (or her) O Lord.

GO forth, O Christian soul, from this world, in the name of God the Father Almighty, who created thee; in the name of Jesus Christ, the Son of the living God, who suffered for thee; in the name of the Holy Ghost, who sanctified thee; in the name of the angels and archangels; in the name of the thrones and dominations; in the name of the principalities and powers; in the name of the cherubim and seraphim; in the name of the patriarchs and prophets; in the name of the holy apostles and evangelists; in the name of the holy martyrs and confessors; in the name of the holy monks and hermits; in the name of the holy virgins and of all the saints of God: may thy place be this day in peace, and thine abode in holy Sion. Through Christ our Lord. Amen.

O God most merciful, O God most clement, O God, who, according to the multitude of thy mercies, blottest out the sins of the penitent, and graciously remittest the guilt of their past offences; mercifully regard this thy servant, N. and vouchsafe to hear him, who, with the whole confession of his heart, begs for the remission of all his sins. Renew, O most merciful Father, whatever hath been corrupted

in him through human frailty, or violated through the deceit of the enemy; and associate him as a member of redemption to the unity of the body of the church. Have compassion, Lord, on his sighs; have compassion, on his tears; and admit him who hath no hope but in thy mercy, to the sacrament of thy reconciliation. Through Christ our Lord. Amen.

I RECOMMEND thee, dear brother, to the Almighty God, and commit thee to his care, whose creature thou art; that when thou shalt have paid the debt of all mankind by death, thou mayest return to thy Maker, who formed thee of the dirt of the earth. When, therefore, thy soul shall depart from the body, may the resplendent multitude of the angels meet thee: may the court of the apostles receive thee, may the triumphant army of the martyrs clad in their white robes, come out to meet thee; may the glorious company of the illustrious confessors encompass thee; may the choir of joyful virgins receive thee; and mayest thou meet with a blessed repose in the bosom of the patriarchs; may Jesus Christ appear to thee with a mild and cheerful countenance, and order thee a place amongst those who are to stand before him for ever. Mayest thou never know the horror of darkness, the crackling of flames, or racking torments. May the most wicked enemy, with all his evil spirits, be forced to give way; may he tremble at thine approach in the company of angels, and fly away into the vast chaos of eternal night. Let God arise, and let his enemies be scattered: and let them that hate him flee from before his face: as smoke vanisheth, so let them vanish away: as wax melteth before the fire, so let sinners perish at the presence of God; and let the just feast and rejoice before God. May then all the legions of hell be confounded and put to shame: and may none of the ministers of satan dare to stop thee in thy way. May Christ, who was crucified for thee, deliver thee from torments. May Christ, who vouchsafed to die for thee, deliver thee from eternal death. May Christ the Son of the living God place

thee in the ever-verdant lawns of his paradise: and may he, the true Shepherd, acknowledge thee for one of his flock. May he absolve thee from all thy sins, and place thee at his right hand, in the lot of his elect. Mayest thou see thy Redeemer face to face, and standing always in his presence, behold with happy eyes the most clear truth. Mayest thou be placed among the companies of the blessed, and enjoy the sweetness of the contemplation of thy God for ever. Amen.

RECEIVE, O Lord, thy servant into the place of salvation which he hopeth to obtain through thy mercy. R. Amen.

Deliver, O Lord, the soul of thy servant from all dangers of hell, and from all pain and tribulation. R. Amen.

Deliver O Lord, the soul of thy servant, as thou deliveredst Enoch and Elias from the common death of the world. R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Noah from the flood. R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Abraham from the midst of the Chaldeans. R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Job from all his afflictions. R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Isaac from being sacrificed by his father. R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Lot from Sodom and the flames of fire. R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Moses from the hands of Pharaoh, king of Egypt. R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Daniel from the lions' den. R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst the three children from the fiery furnace, and from the hands of an unmerciful king. R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst Susanna from her false accusers. R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst David from the hands of Saul and Goliath. **R. Amen.**

Deliver, O Lord, the soul of thy servant, as thou deliveredst Peter and Paul out of prison. **R. Amen.**

And, as thou deliveredst that blessed Virgin and Martyr, St. Thecla, from most cruel torments, so vouchsafe to deliver the soul of this thy servant, and bring it to the participation of thy heavenly joys. **R. Amen.**

We commend to thee, O Lord, the soul of thy servant, N. and we beseech thee, O Lord Jesus Christ, the Saviour of the world, that thou wouldst not refuse to admit into the bosom of thy Patriarchs, a soul for which, in thy mercy, thou wast pleased to come down upon earth. Own him for thy creature, not made by strange gods, but by thee, the only living and true God: for there is no other God besides thee, and none that can equal thy works. Let his soul rejoice in thy presence, and remember not his former iniquities and excesses, the unhappy effects of passion or evil concupiscence; for although he hath sinned, yet he hath not renounced the Father, Son and Holy Ghost; but hath believed, and had a zeal for God, and faithfully worshipped him who made all things.

REMEMBER not, O Lord, we beseech thee, the sins of his youth, and his ignorance, but according to thy great mercy, be mindful of him in thy heavenly glory. May the heavens be opened to him, and may the angels rejoice with him. Receive, O Lord, thy servant into thy kingdom. Let St. Michael, the archangel of God, who is the chief of the heavenly host, conduct him. Let the holy angels of God come to meet him, and carry him to the city of the heavenly Jerusalem. May St. Peter, the apostle to whom God gave the keys of the kingdom of heaven, receive him. May St. Paul, the apostle, who was a vessel of election, assist him. May St. John, the chosen apostle of God, to whom

was revealed the secrets of heaven, intercede for him. May all the holy apostles, to whom our Lord gave the power of binding and loosing, pray for him. May all the saints and elect of God, who in this world have suffered torments for the name of Christ, intercede for him, that being delivered from the bonds of the flesh, he may be admitted into the glory of the kingdom of heaven, by the bounty of our Lord Jesus Christ, who, with the Father and the Holy Ghost, liveth and reigneth for ever and ever. Amen.

O LORD Jesus Christ, who by the mouth of thy holy prophet hast said, I have loved thee with an everlasting love, therefore have I drawn thee to myself, taking pity on thee: by that divine love which brought thee down from heaven to suffer all the torments of thy passion for our redemption, we humbly beseech thee to represent and offer to thy eternal Father that same love, in behalf of the soul of this thy servant N. and deliver him from all the sufferings and pains which he fears he has deserved for his sins: and save his soul in this hour of its departure out of his body. Open to him the gates of life, introduce him into thy heavenly paradise, and make him rejoice with thy saints; that he may live with thee in the bond of eternal love, and may be inseparably united to thy saints and to thee, who, with the Father and the Holy Ghost, livest and reignest God, world without end. Amen.

The Soul being departed, the following Responsory is to be said.

COME to his assistance, all ye saints of God: meet him, all ye angels of God: receive his soul and present it now before its Lord. May Jesus Christ receive thee, and the angels conduct thee to thy place of rest. May the angels of God receive his soul, and present it now before its Lord.

V. Eternal rest give to him, O Lord; and let perpetual light shine upon him.

R. May the angels of God present him now before his Lord.

V. Lord, have mercy on him.

R. Christ, have mercy on him.

V. Lord, have mercy on him.

Our Father, &c.

V. And lead us not into temptation.

R. But deliver us from evil. Amen.

V. Eternal rest give to him, O Lord.

R. And let perpetual light shine upon him,

V. From the gates of hell,

R. Deliver his soul, O Lord.

V. May he rest in peace. R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come to thee.

Let us Pray.

TO thee, O Lord, we recommend the soul of thy servant N. that being dead to this world he may live to thee; and whatever sins he hath committed in this life through human frailty, do thou, in thy most merciful goodness, pardon. Through our Lord Jesus Christ, &c.

Then for a Conclusion may be added the following Prayer for those who are present.

GRANT, O God, that while we lament the departure of this thy servant, we may always remember that we are most certainly to follow him. Give us grace to prepare for that last hour by a good life, that we may not be surprised by a sudden and unprovided death, but be ever watching, that when thou shalt call we may with the bridegroom enter into eternal glory. Through Jesus Christ our Lord. Amen.

THE LITANY FOR THE DEAD.

LORD, have mercy on us.

Lord, have mercy on us.

Christ, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Lord, have mercy on us.

Jesus, receive our prayers.

Lord Jesus, grant our petitions.

O God the Father, Creator of the world, *Have mercy on the souls of the faithful departed.*

O God the Son, Redeemer of mankind, *Deliver the souls of the faithful departed.*

O God the Holy Ghost, perfecter of the elect, *Accomplish the bliss of the souls of the faithful departed.*

O sacred Trinity, three persons and one God, *Give rest to the souls of the faithful departed.*

Blessed Virgin Mary, who, by a special privilege of grace, wast triumphantly assumed into the kingdom of thy Son,

Blessed angels, who ordering aright the first act of your will, were immediately settled in an unchangeable state of felicity,

Blessed patriarchs, whose spirits were filled with joy, when the desired of all nations brought redemption to your long captivity,

Blessed prophets, who, having patiently awaited the coming of the Messias, were at length refreshed with the happy visit of his divine person,

O all you blessed saints, who, after the glorious resurrection of your Saviour, were by him translated from the bosom of Abraham to the clear vision of God,

Blessed apostles, who, at the last and terrible day, shall sit on the twelve thrones, judging the tribes of Israel,

Blessed disciples of our Lord, who, following his sacred steps in the narrow path of perfection, went straight on to the heavenly Jerusalem,

Blessed martyrs, who, passing through the red sea of your own blood, without journeying through a tedious wilderness, entered immediately into the land of Promise,

Pray for the souls of the faithful departed.

Blessed confessors, who, despising the vanities here below, and placing your affections entirely on the joys above, are already arrived at the full possession of all your wishes, *Pray for the souls of the faithful departed.*

Blessed virgins, who, watching continually with your lamps prepared, were ready at the first voice of the chaste spouse of heaven, to enter with him into the marriage chamber, *Pray for the souls of the faithful departed.*

O all ye holy saints, who, not retaining at your death the least irregular adherence to any creature, were perfectly capable of an immediate union with your Creator, *Pray for the souls, &c.*

Be merciful, O Lord, *and pardon their sins.*

Be merciful, O Lord, *and hear our prayers.*

From the shades of death, where they sit deprived of the blissful light of thy countenance,

From the evils to which their defective mortifications in this world have exposed them in the other,

From thine anger, which now too late they grieve to have provoked by their negligence and ingratitude,

From the bonds of sin, wherein they remain entangled by the disorder of their affections,

From the pains of purgatory, justly inflicted on them as the proper effects of their sins,

From that dreadful prison, whence there is no release till they have paid the last farthing,

From all their torments, incomparably greater than the sharpest pains of this life,

By the multitude of thy mercies, which have always shown compassion on the frailties of human nature,

By the infinite merits of thy death upon the cross, where thou reconciledst the world to thy Father,

By thy victorious descent into hell, to break asunder the chains of death, and free such as were imprisoned,

By thy glorious resurrection from the grave

Deliver them, O Lord.

when thou openedst the kingdom of heaven to believers, *Deliver them, O Lord.*

By thy triumphant ascension into heaven, when thou ledst captivity captive, and promisedst to prepare a place for thy servants, *Deliver them, O Lord.*

By thy dreadful coming to judge the world, when the works of every one shall be tried by fire, *Deliver them, O Lord.*

We sinners, beseech thee, hear us.

That it would please thee to hasten the day of visiting thy faithful detained in the receptacles of sorrow, and transport them to the city of eternal peace,

That it would please thee to shorten the time of expiation of their sins, and graciously admit them into thy holy sanctuary, where no unclean thing can enter,

That it would please thee, through the prayers and alms of thy church, and especially the inestimable sacrifices of thy holy altar, to receive them into the tabernacles of rest, and crown their long-ing hopes with everlasting fruition,

That the blessed vision of Jesus may comfort them, and the glorious light of his cross shine upon them,

That thy holy angels may bring them into the land of the living, and the glorious queen of saints present them before thy throne,

That the venerable patriarchs may meet them, and all the ancient prophets rejoice to see them,

That the sacred college of apostles may open to them the gates of bliss, and the victorious army of martyrs conduct them to thy palace,

That the blessed company of confessors may place them in seats of eternal glory, and the chaste train of virgins, with heavenly anthems, congratulate their reception,

That the whole triumphant church may celebrate the jubilee of their deliverance; and all the choirs of angels sing hymns of joy, for their new and never-ending felicity, *We beseech thee, hear us.*

That, in the midst of all these triumphs, the souls that are delivered may themselves adore the glorious author of their happiness, and in their white robes eternally sing Alleluia! salvation to our God, who sitteth upon the throne, and to the Lamb that redeemed us by his blood, and made us kings to reign with him for ever, *We beseech thee, hear us.*

Son of God, *We beseech thee, hear us.*

O Lamb of God, who wilt come with glory to judge the living and the dead, *Give rest to the souls of the faithful departed.*

O Lamb of God, at whose presence the earth shall be moved, and the heavens melt away, *Give rest to the souls of the faithful departed.*

O Lamb of God, in whose blessed book of life all their names are written, *Give eternal rest to the souls of the faithful departed.*

The Antiphon.

DELIVER us, O Lord, and all thy faithful, in that day of terror, when the sun and moon shall be darkened, and the stars fall down from heaven; in that day of calamity and amazement, when heaven itself shall shake, the pillars of the earth be moved, and the glorious majesty of Jesus come with innumerable angels to judge the world by fire.

V. Deliver us, O Lord, in that dreadful day.

R. And place us with the blessed at thy right hand for ever.

V. O Lord, hear my prayer.

R. And let my cry come to thee.

ALMIGHTY God, with whom do live the spirits of the perfect, and in whose holy custody are deposited the souls of all those that depart hence in an inferior degree of thy grace, who being by their imperfect charity rendered unworthy of thy presence, are detained in a state of grief, and suspended hopes: as we bless thee for the saints already admitted to thy glory, so we humbly offer our prayers for thy afflicted servants, who continually wait and sigh after the day of their deliverance: pardon their sins, supply their unpreparedness, and wipe away the tears from their

eyes, that they may see thee, and in thy glorious light eternally rejoice, through Jesus Christ, &c.

O Eternal God, who, besides the general precept of charity, hast commanded a particular respect to parents, kindred, and benefactors; grant, we beseech thee, that as they were the instruments by which thy providence bestowed on us our birth, education, and innumerable other blessings, so our prayers may be the means to obtain for them a speedy release from their excessive sufferings, and free admittance to thine infinite joys. Through Jesus, &c.

See Prayers for the Dead, &c.

MOST wise and merciful Lord, who hast ordained this life as a passage to the future, confining our repentance to the time of our pilgrimage here, and reserving for hereafter the state of punishment and reward: vouchsafe us thy grace, who are yet alive, and still have opportunity of reconciliation with thee, so to watch over all our actions, and correct every least deviation from the true way to heaven, that we be neither surprised with our sins uncanceled, nor with our duties imperfect; but when our bodies go down into the grave, our souls may ascend to thee, and dwell for ever in the mansions of eternal felicity. Through Jesus Christ our Lord and only Saviour. Amen.

PRAYERS FOR THE DEAD.

The Psalms *Miserere, Have mercy on me* &c. (p. 249,) and the Psalm *De profundis, Out of the depths,* &c. (p. 251.) At the end of each, instead of *Glory be to the Father,* &c. say, *Eternal rest give to them, O Lord, and let perpetual light shine upon them.*

A Prayer for all the Faithful departed.

O GOD, the Creator, and Redeemer of all the faithful, give to the souls of thy servants departed the remission of all their sins; that, through pious supplications, they may obtain the pardon which they have always desired: who livest and reignest with

God the Father, in the unity of the Holy Ghost, God, world without end. Amen.

*A Prayer upon the day of a person's decease
or burial.*

O God, whose property is always to have mercy and to spare, we humbly beseech thee for the soul of thy servant N. which thou hast this day called out of the world, that thou wouldst not deliver it up into the hands of the enemy, nor forget it unto the end; but command it to be received by the holy angels, and to be carried to Paradise, its true country; that as in thee it had faith and hope, it may not suffer the pains of hell, but may take possession of everlasting joys: through our Lord Jesus Christ.

Another.

WE beseech thee, O Lord, admit the soul of thy servant N. which this day hath departed out of this world, into the fellowship of thy saints, and pour forth upon it the dew of thy eternal mercy; through our Lord Jesus Christ.

On the Anniversary-day.

O LORD, the God of mercy and pardon, grant to the soul of thy servant N. whose anniversary we commemorate, the seat of refreshment, the happiness of rest, and the brightness of light: through our Lord, &c.

A prayer for one lately deceased.

ABSOLVE, we beseech thee, O Lord, the soul of thy servant N. that, being dead to the world, he may live to thee: and whatever he hath committed in this life through human frailty, do thou of thy most merciful goodness forgive: through our Lord, &c.

A prayer for a Bishop or a Priest.

O GOD, who amongst thy apostolic priests hast raised up thy servant N. to the dignity of a Bishop, (or a priest,) grant, we beseech thee, that he may also be admitted in heaven to their everlasting fellowship: through Jesus Christ our Lord.

For Father or Mother.

O GOD, who hast commanded us to honour our father and mother, have mercy on the souls of my father and mother; and grant that I may see them in the glory of eternity, through our Lord, &c.

For Brethren, Relations, and Benefactors.

O GOD, the giver of pardon and lover of the salvation of mankind, we beseech thy clemency in behalf of our brethren, relations, and benefactors, who have departed this life; that the blessed Mary ever Virgin and all thy saints interceding for them, they may come to the fellowship of eternal happiness: through our Lord Jesus Christ.

For all that lie in the Church or Church-yard.

O GOD, by whose mercy the souls of the faithful find rest, grant to all thy servants here and elsewhere, that have slept in Christ, the full pardon of their sins; that being discharged from all guilt, they may rejoice with thee for all eternity, through the same Lord Jesus Christ.

For a Man deceased.

HEAR, we beseech thee, O Lord, our prayers, which we humbly address to thy mercy, that the soul of thy servant N. which thou hast called out of this world, may be received into the region of light and peace, and be numbered amongst the blessed; through our Lord Jesus Christ, &c.

For a Woman deceased.

WE beseech thee, O Lord, according to thy great goodness, to show mercy to the soul of thy servant N.; that, being now delivered from the corruptions of this mortal life, she may be received into the inheritance of eternal bliss; through, &c.

For many deceased.

O GOD, whose property is always to have mercy and to spare, be favourably propitious to the souls of thy servants, and grant them the remission of all their sins; that being delivered from the

bonds of this mortal life, they may be admitted to life everlasting: through our Lord Jesus Christ, thy Son, &c.

LITANY FOR A HAPPY DEATH.

O Lord Jesus, God of goodness and Father of mercies, I approach to thee with a contrite and humble heart; to thee I recommend the last hour of my life, and the decision of my eternal doom.

When my feet, benumbed with death, shall admonish me, that my mortal course is drawing to an end,

When my eyes, dim and troubled at the approach of death, shall fix themselves on thee my last and only support,

When my face, pale and livid, shall inspire the beholders with pity and dismay; when my hair bathed in the sweat of death, and stiffening on my head, shall forebode my approaching end,

When my ears, soon to be forever shut to the discourse of men, shall be open to hear the irrevocable decree, which is to cut me off from the number of the living,

When my imagination, agitated by dreadful spectres, shall be sunk in an abyss of anguish; when my soul affrighted with the sight of my iniquities and terrors of thy judgments, shall have to fight against the angel of darkness, who will endeavour to conceal thy mercies from my eyes, and to plunge me into despair,

When my poor heart, exhausted by its frequent struggles, shall feel the pangs of death,

When the last tear, the forerunner of my dissolution, shall drop from my eyes, receive it as a sacrifice of expiation for my sins; grant that I may expire the victim of penance, and in that dreadful moment,

When my friends and relations, encircling my bed, shall shed the tear of pity over me, and invoke thy clemency in my behalf,

Merciful Jesus, have mercy on me.

When I shall have lost the use of my senses, when the world shall have vanished from my sight, when my agonizing soul shall feel the sorrows of death,

When my last sigh shall summon my soul to burst from the embraces of the body, and to spring to thee on the wings of impatience and desire,

When my soul, trembling on my lips, shall bid adieu to the world, and leave my body lifeless, pale, and cold, receive this separation as an homage which I willingly pay to thy divine Majesty, and in that last moment of my mortal life,

When at length my soul, admitted to thy presence, shall first behold with terror thy awful Majesty, reject me not, but receive me into thy bosom, where I may for ever sing thy praises, and in that moment, when eternity shall begin to me,

Let us pray.

O GOD, who hast doomed all men to die, but hast concealed from all the hour of their death, grant that I may pass my days in the practice of holiness and justice, and that I may deserve to quit this world in the peace of a good conscience, and in the embraces of thy love through Christ our Lord. Amen.

A plenary indulgence is granted to all who, having been at Confession and Communion on any day in the month, at their choice, shall say on their knees the *Angelus* at morning, noon, and evening; and 100 days' indulgence every time a person recites it on his knees on other days, as *Benedict XIII.* declares in his Indult, Sept. 15, 1724.

Benedict XIV. confirmed these Indulgences, April 20, 1742, adding, that during the whole Paschal Time the Anthem *Regina Cæli*, with its verses and prayer, is to be said standing in place of the *Angelus*. Yet the indulgences are equally gained by those who, not knowing the *Regina Cæli*, shall say the *Angelus*; but this is to be said standing all the Paschal Time, and on all Sundays.

APPENDIX, I.

A SHORT

HISTORICAL CATECHISM.

CHAPTER I

OF THE CREATION.

WHO made the world ?—God.

Who is God ?—God is the Creator of all things.

Are there many Gods ?—No, there is but one God.

Are there many persons in God ?—Yes, in God there are three persons.

Which are they ?—God the Father, God the Son, and God the Holy Ghost.

Of what did God make the world ?—Of nothing.

How did he make it ?—By his word.

Why did he make it ?—To manifest his glory, and for man's use and benefit.

What is man ?—He is a rational creature, composed of a body and an immortal soul.

Who made man ?—God.

Of what did God make man ?—He made is body of the dust of the earth, and his soul of nothing.

Why did God make man ?—To love and serve him in this world, and to enjoy him in the next.

Who was the first man ?—Adam.

Who was the first woman ?—Eve.

Of what did God make the woman ?—Of a rib of Adam.

Why so ?—To show that man and wife are one flesh.

Where did God place them when he had made them?—In Paradise.

What was Paradise?—A beautiful garden.

How did they live there?—They lived happily.

When were they to die?—If they had not sinned, they had not died, but would have been translated to heaven without dying.

Did God create any rational creatures besides man and woman?—Yes, he created the angels.

Who are the angels?—They are pure spirits without bodies.

Why did God make the angels?—To be partakers of his glory, and to be our guardians.

Where did he place them when he had made them?—In heaven.

Did they immediately enjoy the sight of God?—No, they did not, but were placed in a state to merit happiness by the love of God.

Did they all merit it?—No; Lucifer, and many with him, sinned, and fell.

By what sin did they fall?—By the sin of pride.

What became of those that sinned?—They were cast out of heaven into hell.

What became of those that persevered in the love of God?—They were admitted to the sight of God, and confirmed in eternal happiness.

CHAPTER II.

OF THE SIN OF THE FIRST MAN.

WHO tempted the first man to sin?—The Devil.

Who is the Devil?—An angel who sinned and fell from heaven.

How did the Devil tempt man?—He entered into the serpent, and persuaded the woman to eat of the forbidden fruit.

What did the woman do when she had eat of it?—She gave it to her husband to eat.

And did he eat?—Yes.

What befel them on this?—Their eyes were opened, and they were ashamed of their nakedness.

What did they hereupon?—They fled to hide themselves from the sight of God.

What did Almighty God upon this?—He punished them all, the serpent, the man, and the woman.

How did he punish the serpent?—He laid his curse upon it, to creep and feed upon the earth.

How did he punish the woman?—He condemned her to be subject to her husband, and to bring forth her children in pain.

How did he punish the man?—He condemned him to labour, and to gain his bread by the sweat of his brow; and at last to death.

Did he not make them some promise of comfort after this?—Yes, he promised them that the woman should crush the head of the serpent.

What means that?—It means that a Saviour of Man should come of her seed, who should destroy the power of the Devil.

What was Man's condition after this?—It was very miserable, both in soul and body.

How was it miserable in the body?—In all sorts of misery, sickness, and death.

How was it miserable in the soul?—In ignorance and concupiscence.

What is concupiscence?—An inordinate inclination to self-love.

What does this produce?—Sin.

And what does sin produce?—Death.

What became of Adam and Eve after this?—They were banished out of Paradise.

How did they live after this?—They lived by the labour of their hands.

Had they any children?—Yes.

How did their children live?—After the same manner.

Why did their children live so?—In punishment of their parents' sin.

Did the parents' sin pass to their children?—Yes, and to their posterity.

And does this continue still?—Yes, we are all born in sin.

How is this sin called?—Original sin.

CHAPTER III.

OF THE DELUGE.

WHO were the first children of Adam and Eve?—Cain and Abel; whereof one was good and the other wicked.

Which was good?—Abel.

Which was wicked?—Cain.

Why, what did Cain do?—He killed his brother Abel.

Why did he kill him?—Through envy of his virtue.

Were there other children?—Yes, there were many.

What were they? good like Abel, or wicked like Cain?—For the most part they were wicked, some few excepted, who retained the fear of God.

Who were these?—The race of Seth, the third son of Adam: but this was in time also corrupted.

How so?—By marrying with those that were wicked.

Was all mankind then corrupted?—No, there remained yet one man and his family uncorrupted.

Who was that?—Noah and his family.

What did God upon this general corruption of men?—He sent down a heavy punishment upon them.

What was that?—A Deluge.

What is a deluge?—An universal inundation, which covered the whole earth with water.

What became of men in this deluge?—They were all drowned.

And of the beasts?—They were also drowned.

Were Noah and his family also drowned?—No, God saved them in the ark.

What was the ark?—A square vessel, covered with a deck like a ship.

Who were in this besides Noah and his family?—Beasts and birds of every kind, male and female.

CHAPTER IV.

OF ABRAHAM AND THE PATRIARCHS.

By what law was the world governed before the Deluge?—By the law of nature.

What is the law of nature?—Reason and conscience.

What does it teach us in regard to God?—It teaches us that we must adore one only God.

And what in regard to ourselves?—That we must govern our passions and desires.

By what law was the world governed after the deluge?—By the law of nature also, till Moses.

How was it preserved till this time?—By tradition from father to son.

But was it not much blotted out of men's minds by sin in this time?—Yes, but it was still preserved by some.

Who were those?—The family of Shem the son of Noah, of whose race was Abraham.

Who was Abraham?—Abraham was the son of Thare, with whom God made the covenant.

What was the covenant which God made with Abraham?—That Abraham should leave his country, and his friends and kindred, and follow God where he should lead him.

What did God promise him upon this?—That he

would make him father of a great people, and give him the land of Chanaan.

What else?—That in his seed all nations should be blessed.

What means that?—That the Saviour of the world should come from his seed.

Did God give him any mark of this covenant?—Yes; circumcision.

Were all obliged to be circumcised, who received any benefit of this covenant?—Yes; all that were capable of it.

Were all saved who were received into this covenant by circumcision?—No, because some broke it by sinning, and dying without repentance.

What was circumcision a figure of?—Baptism.

Had Abraham any brother?—Yes, Lot.

Where did Lot live?—In Sodom.

What, and where was Sodom?—It was a city in Palestine.

Is it so still?—No, that and others were destroyed by fire from heaven.

For what was it destroyed?—For the sins of lust, and particularly for the sins against nature.

When was it destroyed?—While Lot was yet living; but Lot and his family were saved.

How so?—God sent an angel to lead him and his family out of it before it was destroyed.

Whom had Abraham for a Wife?—Sarah.

What children had they?—But one son, viz., Isaac, whom God commanded Abraham to sacrifice.

And did Abraham sacrifice him?—No, when all things were ready, and his arm raised up to give the blow, God sent an angel to prevent him.

Why did God command this?—To try Abraham's faith and obedience.

What did he do when he had done this?—He renewed his promise to Abraham, that he would bless him and all nations in his seed.

In whom was this promise fulfilled?—In Isaac and his children.

What children had Isaac?—He had two, viz. Jacob, who was called Israel, and Esau his brother.

What children had Jacob?—He had twelve sons.

What were they called?—The twelve patriarchs, from whom the Hebrews descended, and were called the children of Israel.

CHAPTER V.

OF THE SLAVERY OF EGYPT, AND THE PASCH.

WHERE did the patriarchs live?—They lived in Palestine, till they were sent for into Egypt by their brother Joseph and Pharaoh king of Egypt.

What country is Palestine?—It is a country in Asia.

What country is Egypt?—It is a country in Africa, on the borders of Palestine.

How came Joseph into Egypt?—He was sold to the Ishmaelites, who carried him thither.

Who sold him to the Ishmaelites?—His brothers, by the advice of his brother Judas.

What was this a figure of?—Of our Saviour Christ sold by Judas his apostle.

Why did Joseph's brothers sell him?—Through envy, because he was his father's favourite.

How did Joseph live in Egypt, and how long?—He lived in Egypt a great while as a slave, but at last he came into Pharaoh's favour, and was made governor of Egypt.

How came his brethren to find him there?—There being a famine in Palestine, they came into Egypt for provisions, and thus found him. *Gen. xlii.*

How did he receive them?—He pardoned them their injury, and made his father, themselves, and their families come into Egypt, *xlv. xlii.*

How did they live there?—They lived easily whilst Joseph and the king that then reigned lived; but after their death, the succeeding kings were tyrannical to them, and endeavoured to destroy them, but God succoured them, *Exod. i.*

How?—By sending Moses to deliver them, *ii.*

How did Moses deliver them?—By doing many miracles, and afflicting Egypt with many plagues, *vii. viii. ix. x.*

What was the last plague with which Egypt was afflicted?—All the first-born were killed by an angel, *xi.*

Were any of the first-born of Israel killed?—No, God commanded a sign to be made over their doors, by which the angel knew them and passed them, *xii.*

What was that?—He commanded them to sprinkle the two posts of their doors with the blood of the Paschall Lamb.

When was this done?—The night before they left Egypt.

What was the Paschal Lamb?—It was a lamb which God commanded the Jews to eat the night before they left Egypt, *xii.*

What did the Jews call this solemnity?—They call it the Pasch.

What was the lamb a figure of?—Of our Saviour Christ, who was to be sacrificed for our sins.

What was the deliverance out of Egypt a figure of?—That we should be one day delivered from the slavery of sin.

CHAPTER VI.

OF THE PILGRIMAGE THROUGH THE DESERT, AND OF THE WRITTEN WORD.

WHITHER did the Israelites go when they left Egypt?—They went to Palestine.

Who led them thither?—Almighty God by the hand of Moses.

Why did God lead them thither?—To fulfil his promises to their forefathers.

Which way did he lead them?—He led them to the Red Sea, and through it, xiii.

How did they pass the Red Sea?—God commanded Moses to strike on the sea with his rod, and divided the waters from them, xiv.

Which way did they go after this?—Through the desert of Arabia Petræa.

How long were they passing it?—Forty years. *Numb. xv.*

What did they live on?—On manna, which almighty God sent them from heaven.

What was this manna?—It was bread which God sent them. *Exod. xvi.*

What was this manna a figure of?—Of the blessed Eucharist.

What had they to drink?—Water.

Had they water always, did it never fail them?—Yes, it failed them twice, but God supplied them by a miracle.

How did he this?—He commanded Moses to strike upon a rock, and water sprung out and supplied them. *Exod. xvii.*

What was that water a figure of?—The word of God.

What was the rock a figure of?—Of Christ.

Whither did they go from hence?—To Mount Sinai.

What did Almighty God for them there?—He gave them the law. *Exod. xx.*

How did he give it?—In thunder and lightning.

Why did he give it in thunder and lightning?—To move us to a faithful observance of it.

To whom did he give it?—To Moses.

When did he give it?—On the fiftieth day after they came out of Egypt.

What is this law?—The Ten Commandments.

Which are they?—I am the Lord thy God, &c.

1. Thou shalt not have strange gods before me.
 2. Thou shalt not take the name of the Lord thy God in vain.
 3. Remember that thou keep holy the Sabbath day.
 4. Honour thy father and mother.
 5. Thou shalt not kill.
 6. Thou shalt not commit adultery.
 7. Thou shalt not steal.
 8. Thou shalt not bear false witness against thy neighbour.
 9. Thou shalt not covet thy neighbour's wife.
 10. Thou shalt not covet thy neighbour's goods.
- What is the substance of the Ten Commandments?*
—The love of God above all things, and of our neighbour as ourselves.

How were these commandments given, by word or writing?—They were written,

How were they written?—On two tables of stone, Exod. xxxi.

Were they new commandments?—No, they were only the law of nature explained.

CHAPTER VII.

OF THE COVENANT OF ALMIGHTY GOD WITH THE ISRAELITES.

DID Almighty God give the Israelites any laws besides these?—Yes, several.

What were these?—For the most part these regarded the ceremonies of religion, teaching how the sacrifices were to be offered, &c.

What were these sacrifices?—They were sheep, oxen, &c.

How were these sacrifices offered?—They were killed first, and then burnt upon the altar.

By whom?—By the Levites.

Who offered the sacrifices?—Aaron and his children.

Who assisted them?—The Levites.

Who were the Levites?—All the rest of the tribe appointed for the service of the tabernacle.

Where stood the altar?—Before the tabernacle, *Exod. xxx.*

What was the tabernacle?—A tent covered with rich stuff, *Exod. xxvi.*

What was in the tabernacle?—The ark of alliance.

What was this?—A coffer covered with gold.

What was in this?—The two tables of the law, the manna, and the rod of Aaron, *Exod. vi. xxv. Numb. xvii.*

Did Almighty God make any covenant with the Israelites?—Yes.

What was it?—The same which he made with Abraham.

What was this?—That he would take them for his people, give them the land of Chanaan, and enrich them with all temporal blessings, *Deut. xxix. xxx.*

What was the land of Chanaan a figure of?—Of heaven.

What did the people promise on their side?—To love God with all their heart, and to keep his commandments.

Under what penalty were they obliged to observe this covenant?—Under pain of being cast off by Almighty God, and afflicted with many miseries.

How did Almighty God perform this covenant?—He performed it punctually, he put them in possession of the land of Chanaan, by doing many miracles.

What were those miracles?—He divided the Red Sea, and the river Jordan; he stopped the sun in its course, &c.

How did the people perform this covenant?—They did not perform it, they rebelled above ten times in the desert; and after they came into Chanaan, they often forsook Almighty God, and adored idols.

What was this covenant a figure of?—Of the new covenant made in baptism.

Did all arrive in Chanaan who left Egypt and entered into this covenant?—No; two only, of about six hundred thousand, arrived there, viz. Caleb and Josue.

Why did not the rest arrive there?—Because they did not persevere in the service of God, and keep the covenant.

What was this a figure of?—That many who leave the Devil and sin, do not gain heaven for want of perseverance.

CHAPTER VIII.

OF THE IDOLATRY OF THE REST OF THE WORLD.

HOW was Almighty God worshipped by the rest of the world at this time?—He was not worshipped by the rest of the world.

What did the rest of the world worship?—They worshipped idols, *Deut. xxix.*

What idols did they worship?—The idols of men, women, and all sorts of creatures.

How did they call them?—Gods and goddesses.

How did they worship them?—By praying and offering sacrifices to them.

Do the Roman Catholics worship images after this manner?—No; they neither pray nor offer sacrifices to them.

How came the world into this blindness?—They fell into it by forgetfulness of Almighty God.

How came they thus to forget God?—By giving up their thoughts to the things of this world.

What kept them in this blindness?—The devil, whom they adored in their idols.

What was the effect of this idolatry?—It brought them into all sorts of wickedness.

How were the idolators called?—Gentiles or Pagans.

CHAPTER IX.

OF DAVID AND THE MESSIAS.

HOW were the Israelites governed after they came into the land of Chanaan?—They were governed first by judges, and afterwards by kings.

Who were those judges?—They were men whom, from time to time, Almighty God raised up to govern Israel; as for example, Sampson, Othniel, Gideon, &c.

What was the state of Israel during the government of these judges?—They were for the most part at war with those nations whom Almighty God left unconquered at Josue's death.

Why did God leave those enemies unconquered?—To punish them for rebelling against him, *Judges* i. to try their fidelity to him, and to instruct them how to fight against their enemy.

What was this a figure of?—This signifies that Almighty God often permits our passions or other enemies to remain unconquered, and to afflict us in punishment of our sins, to try our fidelity, and to instruct us how to resist temptations.

Who were the last judges of Israel?—Samuel's two sons, *1 Kings* viii.

How long did they govern Israel?—They governed for a little while.

Why so?—Because the Israelites being not pleased with them, desired a king, *1 Kings* viii.

And did God give them a king?—Yes.

Who was their first king?—Saul.

Who was their second?—David.

Of what tribe was David?—Of the tribe of Judah.

What did David do on his coming to be king?—He made it his business first to promote the honour and service of God.

What did he particularly in this?—He brought back the ark, and he would have built the tem-

ple, but the Almighty God forbade him, *2 Kings* vi. vii.

Why did Almighty God forbid him?—Because he had been guilty of blood.

Where did David originally live?—On Mount Sion, in the city of Jerusalem, *2 Kings* v.

Where did he place the ark?—On the same mount.

How did he live?—He was a man according to God's own heart.

Which were his chief virtues?—Humility, meekness, and patience.

Did he not fall into some sins?—Yes, but he did great penance, and suffered with great patience for them.

Did Almighty God show him any mark of his favour after this?—Yes, he made him great promises.

What were these?—That his posterity should reign for ever over the people of God, *2 Kings* vii.

What else?—That the Saviour of the world should come of his seed.

Who is the Saviour of the world?—Christ, or the Messiah.

Who is Christ?—He is the second Person of the Blessed Trinity, who became man to redeem us.

What signifies the word Christ?—Anointed.

Why is he called anointed?—Because kings, priests, and prophets, were anointed.

What were they anointed with?—With holy oil.

What was our Saviour anointed with?—With the plenitude of divine grace.

What signifies the word Messiah?—Sent.

By whom was he sent?—By the eternal Father to redeem us.

CHAPTER X.

OF THE SCHISM OF SAMARIA.

WHO succeeded David?—Solomon his son.

How did Solomon reign?—In peace, plenty, and pleasure.

Did God give him nothing better?—Yes, besides this he gave him wisdom to govern his people.

What did Solomon do when he came to be king?—He built the temple which David had designed.

Where did he build it?—In Jerusalem.

Was there any other temple besides this?—No, there was but one temple and one altar.

Why so?—To signify one God and one religion.

Did Solomon apply himself to the service of God?—Yes; in the beginning of his reign he was very zealous, but afterwards he was corrupted by women, and fell into idolatry.

How long did he live so?—It is uncertain whether he did live so to the end.

Did God punish the sin of Solomon?—Yes.

How did Almighty God punish it?—By dividing the kingdom.

By whom was the kingdom divided?—By Roboam his son, and Jeroboam his servant, 3 Kings xii.

How was it divided by these?—Roboam reigned over the tribes of Judah and Benjamin, and Jeroboam over the other ten.

Why did Almighty God leave any of the kingdom to Roboam?—For the sake of David his servant. 3 Kings xi. xii.

Did God punish Solomon thus in his life-time?—No.

Why did not God punish him in his life-time?—For the same reason, viz. for the sake of David his servant, 3 Kings xi.

How did Jeroboam serve God?—He did not serve God, but made a schism.

What is a schism?—A division in the Church.

Can it be lawful to make a schism?—No, it cannot.

What sin is it to make a schism?—A mortal sin.

Where was the true Church?—At Jerusalem.

Where was the schismatical Church?—In Samaria, the capital of Israel.

Why did Jeroboam make this schism?—He thought thereby to have established himself upon the throne of Israel, 3 Kings, xii.

But what was the event of it?—Almighty God raised up Abias, the king of Judah, against him, who conquered him, and took part of his kingdom from him, 2 Para. xiii.

CHAPTER XI.

OF THE PROPHETS.

WHO were the prophets?—They were holy men full of the Holy Ghost, whom God raised from time to time to preach to his people.

Why were they called prophets?—Because they foretold things to come.

When were there most of these in Israel?—After the two kingdoms were divided.

Who were the great prophets of these times?—Elias and Eliseus.

Who was Elias?—He was called Elias the Thesbite.

About what time did he live?—He lived in the reigns of Achab, Josaphat, Ochozias, &c.

What miracles did he do?—He did many: he shut heaven, that it rained not for three years; he multiplied the poor widow's oil and meal; he brought fire from heaven which consumed his sacrifice; he obtained rain by his prayer; he fasted forty days and forty nights without eating and drinking, &c.

When did he die?—He did not die.

What became of him then?—He was carried away alive into Paradise, where he is to remain till the coming of Anti-Christ, when he is to come and preach against him.

Who was the chief prophet after Elias?—Eliseus, his disciple.

How long did Eliseus live after him?—He lived till the reign of Joas.

What miracles did he do?—He did several: he cured Naaman's leprosy; he made iron swim; he struck the Syrian soldiers blind, &c.

What other prophets were there in Israel?—There were Isaiah, Jeremias, Ezekial, and several others, many of whose writings are yet extant in holy scripture.

What did these prophets foretel?—Amonst many other things, they foretold the entire subversion of the kingdom of Samaria.

What else did they foretel?—That Jerusalem should be destroyed, and re-established again.

Did they speak of the Messias?—Yes, they described him, and foretold all that was to come concerning him.

What else did they foretel?—They foretold that there should be a new covenant more perfect than the old, and that all the nations of the Gentiles should be converted, and adore the true God.

CHAPTER XII.

OF THE CAPTIVITY OF BABYLON.

DID the kings and the people of Israel hear the prophets that preached to them?—No; on the contrary, they persecuted them, and put many of them to death.

What did Almighty God upon this?—He waited their conversion a great while, but at last they were punished.

How were they punished?—The kingdom of Samaria was destroyed, the ten tribes dispersed, and the city of Jerusalem ruined.

Who did this?—Nabuchodonosor, king of Babylon.

Where was Babylon?—Babylon was a city in Persia, on the river Tigris.

What did Nabuchodonosor do with the people of Jerusalem?—He led them captive to Babylon.

What became of the true religion?—The Jews preserved it in captivity.

What was the religion of Babylon?—Nothing but superstition and idolatry.

Who were the principal persons whom Nabuchodonosor carried into captivity?—The king of Judah, the prophet Daniel, and his three companions, Ananias, Azarias, and Misael, *Dan. i.*

What did Nabuchodonosor do with Daniel, and these three with him?—They were committed to the governor of the eunuchs, to be kept and instructed in the Chaldaic tongue.

How did they live there?—They were ordered to eat of the king's allowance.

And did they eat of the king's allowance?—No; it was not lawful for the Jews to eat of the meats of the Gentiles.

How did they live then?—They lived upon pulse.

How did they live upon this?—They were better in health, and looked better than the rest who lived upon the king's allowance.

What does this teach us?—That God gives his blessing on obedience to his Church.

What became of them after this?—When they had been here the time fixed by the king, and were brought before him, and upon Daniel's telling and interpreting Nabuchodonosor's dream, Daniel was taken into the palace, and made head of all the provinces of Babylon, and, at his request, Ananias, Azarias, and Misael, were put into offices.

How long did they continue in this favour?—Till they refused to adore Nabuchodonosor's statue.

What was done with them then?—Ananias, Azarias, and Misael, were cast into the fiery furnace, and Daniel into the lion's den, Dan. iii.

What became of them there?—Almighty God sent an angel to preserve them.

What were these a figure of?—Of a soul in temptation preserved by the grace of God.

CHAPTER XIII.

OF THE STATE OF THE JEWS IN CAPTIVITY.

HOW long were the Israelites in captivity in Babylon?—Till Cyrus, king of Persia, delivered them, as the prophets had foretold of him, 1 Esdras, ii.

Did all the Jews return to Jerusalem?—No; many remained dispersed among the Gentiles.

How did these live among the Gentiles?—They lived generally well as to their religion after this.

Did they not fall into idolatry after this?—No, they scarce ever fell into it after this.

Did the Gentiles reap any benefit by this?—Yes, many came thereby to the knowledge of the true God.

How did those succeed who returned into Palestine?—They lived quietly for some time, but afterwards were persecuted for their religion.

By whom?—Antiochus, king of Syria, a Grecian by birth, and successor to Alexander the Great.

How did Antiochus persecute them?—He took Jerusalem, plundered and profaned their temple, prohibited the exercise of their religion, introduced idolatry, and put all to death who refused to obey him, 1 Machab. i.

Did any of the Jews obey him, and sacrifice?—Yes, many did, but many also refused, and suffered death.

How long did this persecution continue?—Till they were delivered by the Machabees, who governed

them from that time till they were next conquered.

By whom were they conquered next?—By the Romans.

CHAPTER XIV.

OF THE CARNAL AND SPIRITUAL JEWS.

WHO was made king of the Jews by the Romans?—Herod.

Who was Herod?—He was by birth an Idumean.

What religion was he of?—He was a Jew.

What had the prophets foretold should come, when the government should be thus translated from the Jews?—They had foretold that our Saviour should come.

Did the Jews observe this, and expect our Saviour at this time?—Yes, many did, but many also did not.

Who are those that did expect him now?—Those that served God truly, and sought after another life, or the spiritual or true Israelites.

Who are those that did not expect him?—The carnal Jews, or those who loved nothing but the things of this world.

Did they not both expect the Messiah?—Yes, but after a different manner.

What was that?—The carnal Jews expected he would reign in grandeur upon the earth, and subject all nations to the Jews.

How did the spiritual Jews expect him?—They looked for him to come as he did, and hoped to obtain that grace through his merits which was necessary to know, and love, and serve God, as they ought to do.

CHAPTER XV.

OF THE INCARNATION AND BIRTH OF OUR SAVIOUR.

WHO is our Saviour?—Our Saviour is the eternal Son of God, second Person of the Blessed Trinity, who was made man to redeem us.

Where was he made man?—In the womb of the Blessed Virgin Mary.

How was he made man?—He was conceived and made man by the virtue and power of the Holy Ghost.

Is our Saviour both God and man?—Yes, he is both true God and true man.

When did our Saviour become man?—At the time which the prophets had foretold.

When was that?—When the sceptre was translated from the Jews to the Romans.

Who was the King of the Jews when our Saviour became man?—Herod.

Who was Roman Emperor?—Augustus.

Of whom was our Saviour born?—Of the Blessed Virgin Mary.

Who was the Blessed Virgin Mary?—She was a holy Virgin of Nazareth in Galilee in Palestine, *St. Luke, i.*

What tribe was she of?—She was of the chosen tribe of Judah.

Of what family?—Of the royal family of David.

Of what substance was she in the world, rich or poor?—She was poor.

When our Saviour was made man in her womb, was she admonished of it before hand?—Yes, Almighty God sent the Angel Gabriel, to acquaint her with it.

Did she give her consent to it?—Yes, after the Angel had assured her she should remain a Virgin, she consented to it, *St. Luke, i.*

When was our Saviour born?—On Christmas-day, and it is thence called Christmas

Where was he born?—At Bethlehem, in a poor stable, *St. Luke*, ii.

Where is Bethlehem?—It is a little town about six miles from Jerusalem.

What followed our Saviour's birth?—Some both of Jews and Gentiles came to adore him.

Who came first to adore him?—The Jews.

Who of the Jews came first to adore him?—The shepherds, *St. Luke*, ii.

When did the shepherds come to adore him?—The same night he was born, *St. Luke*, ii.

How came they to know it so soon?—They were acquainted of it by an angel, who gave them a sign how they should find him, saying, "Behold, I bring to you good tidings of great joy that shall be to all the people; for this day is born to you a Saviour, who is Christ the Lord, in the city of David. And this shall be a sign unto you: you shall find the Infant wrapt in swaddling-clothes, and laid in a manger," *St. Luke*, ii. 10, &c.

Where were the shepherds when the angel acquainted them with this?—They were watching their flocks.

Who were the first Gentiles who adored our Saviour?—The wise men of the east, *St. Matt.* ii.

When came they to adore him?—The twelfth day after his birth.

How did they find him?—They were led by a star which appeared to them in the east, and went before them, till it came over the place where our Saviour was, *St. Matt.* ii.

Was this known at Jerusalem?—Yes, these wise men came to Jerusalem, and inquired of Herod where the king of the Jews was born.

What did Herod upon this?—Herod, and all Jerusalem, were much alarmed, and some time after he caused all the children about Bethlehem, from two years old and under, to be murdered.

How did our blessed Saviour escape this?—He

was carried by St. Joseph with his Blessed Mother into Egypt, where he staid some time.

How long?—Till God called him thence by an angel.

When was that?—When Herod was dead, and Archelaus succeeded in the kingdom.

Whither did our Saviour go at his return?—To Nazareth, where he lived till he was about thirty years of age, subject to our Blessed Lady and St. Joseph.

Who was St. Joseph?—He was the spouse of our Blessed Lady.

Was St. Joseph the father of our Saviour?—He was esteemed so by the Jews, but he was not.

Of what tribe and family was St. Joseph?—He was of the same tribe and family as our Blessed Lady.

What employment was he of?—He was a carpenter.

CHAPTER XVI.

OF ST. JOHN BAPTIST, AND OUR SAVIOUR'S BAPTISM.

WHAT did our Saviour do after he had lived thus thirty years with our Blessed Lady and St. Joseph?—He began to preach, *St. Matt. iv.*

Did any one come before him to prepare his way?—Yes, St. John Baptist.

Who was St. John Baptist?—He was son of Zachary and Elizabeth, *St. Luke, i.*

Where did he live?—He lived thirty years in the desert.

Did the prophets make any mention of him?—Yes, they called him the Precursor of Christ.

What did they mean by that?—They meant one that was to come before and prepare the way for our Saviour.

Where did he begin to preach first?—In the desert of Judea.

What did he preach?—Penance and the coming of our Saviour.

Why was he called John the Baptist?—Because he baptised all that came to him, and were converted, in Jordan.

Did his baptism remit sin?—No. *St. Luke, ii.*

Why did he baptise them?—To prepare them for the baptism of our Saviour.

Did he not baptise our Saviour?—Yes.

Why did he baptise our Saviour?—Because our Saviour commanded him to do it.

Why would our Saviour be baptised?—To sanctify the waters of baptism.

Where was our Saviour baptised?—In the Jordan.

What happened at our Saviour's baptism?—The Holy Ghost descended upon him in the form of a dove, the heavens opened, and a voice was heard, saying, "This is my beloved Son, in whom I am well pleased," *St. Matt. iii.*

What else?—*St. John the Baptist* pointed out our Saviour to his disciples, saying, "Behold the Lamb of God. Behold him, who takes away the sins of the world," *St. John, i.*

CHAPTER XVII.

OF OUR SAVIOUR'S RETIRING INTO THE DESERT, AND HIS CALLING OF THE APOSTLES.

WHAT did our Saviour do after he was baptised?—He retired immediately into the desert, *St. Matt. iv.*

What did he there?—He fasted forty days.

What else?—He suffered the Devil to tempt him several ways.

Why would our Saviour suffer the Devil to tempt him?—To teach us how to bear and how to overcome temptations.

Whither did he return out of the desert?—He returned into Galilee, and lived near the lake of Genesareth.

What did he first there?—He called four fishermen to follow him, Andrew, and Simon his brother, and the two sons of Zebedee, James and John; and after this, Matthew the publican, and others.

How did he call them?—He said, "*follow me,*" and forthwith they left all and followed him.

What were they called who followed him?—They were called his disciples.

Had he many disciples?—Yes.

What were they called whom he chose out of these, and sent to preach to the world?—They were called his apostles.

How many apostles did he choose?—Twelve.

Who were they?—St. Peter and St. Andrew his brother, the two sons of Zebedee, St. James and St. John, St. Philip, St. Bartholomew, St. Matthew, St. Thomas, SS. James and Jude, the sons of Alphaeus, St. Simon, and Judas Iscariot that betrayed him.

Why were they called apostles?—Because they were sent to preach.

Why is St. Peter named first?—Because our Saviour declared that he would build his Church upon him, *St. Matt. xvi.*

What else?—Because our Saviour gave him the keys of the kingdom of heaven.

What means that?—It means that he gave him power to forgive or retain sins.

Why did our Saviour give him this power?—That he might use it, and deliver it to his successors, for the good of his Church.

CHAPTER XVIII.

OF OUR SAVIOUR'S PREACHING.

WHAT did our Saviour do after he had called his apostles?—He went from place to place preaching the gospel. *St. Matt. iv.*

What is the gospel?—The knowledge of God.

What did he preach of himself?—He preached that he was Christ, the Son of God, whom they expected, and that they must believe in him, and do penance.

Why did he preach penance?—That they might obtain pardon of their sins.

Did he bring any proofs of his doctrine?—He did many miracles.

What miracles did he do?—He cured the sick, dispossessed many of the devils, raised the dead, &c.

Did he teach by example as well as by word?—Yes, he began first to do, and then to teach, *Acts i.*

What virtues principally did he give us examples of?—He gave examples of all virtues, but principally of humility, sweetness, patience, meekness, compassion, goodness, and zeal for our own and our neighbour's souls.

Did he recommend any virtue in particular to us?—Yes, he bid us learn of Him humility and meekness of heart.

What was our Saviour's principal intention in all his actions?—To glorify his eternal Father, and to do his will in all things.

Did our Saviour pray much?—Yes, he sometimes spent whole nights in prayer.

Did he teach his disciples to pray?—Yes.

What prayer did he teach them?—The Paternoster, or our Lord's Prayer.

Say our Lord's Prayer.—Our Father, who art in heaven, hallowed be thy name: Thy kingdom come: Thy will be done on earth, as it is in heaven. Give us this day our daily bread: and forgive us our trespasses as we forgive them that trespass against us: and lead us not into temptation; but deliver us from evil.

CHAPTER XIX.

OF THE ENEMIES OF OUR SAVIOUR.

DID many follow our Saviour?—Yes.

Did not many enemies oppose him too?—Yes, the carnal Jews were enemies to him.

Why were they his enemies?—Because he preached humility, poverty, penance, &c.

Who among these were his greatest enemies?—The Scribes and Pharisees, the Priests and Senators.

Who were the Scribes?—The doctors of the law

Who were the Pharisees?—The Pharisees were certain people who pretended to a strict observance of the law, but were for the most part hypocrites.

To what degree did these hate our Saviour?—They hated him to that degree as to resolve upon his death, and seek it.

And did they compass it?—Yes; they wrought upon one of his Apostles to betray him.

Who was that?—Judas Iscariot.

What did he betray him for?—Thirty pieces of silver.

CHAPTER XX.

OF OUR SAVIOUR'S PASSION.

WHEN did the Jews conspire the death of our Saviour?—About the time of the Pasch.

What was the Pasch?—It was a solemnity which the Jews celebrated once a year in memory of their deliverance out of Egypt, St. Luke xxii.

How did they celebrate it?—By sacrificing and eating a lamb, which was called the Paschal Lamb.

What was this solemnity a figure of?—The solemnity of Easter.

What was the lamb a figure of?—Of our Blessed

Saviour, who was to be sacrificed for us on the cross.

What else?—It was also a figure of our Blessed Saviour, whom we were to receive in the Blessed Eucharist.

Did our Blessed Saviour eat the Paschal Lamb before he was taken by the Jews?—Yes.

When did he eat it?—On Thursday before Easter Sunday.

Who were with him when he ate it?—His twelve Apostles.

Was any body else with him?—No. *St. Luke* xxii.

What time of the day did he eat it?—He ate it at night, and therefore it is called his Last Supper.

Where did he eat it?—In Jerusalem.

What did he do after he had eat it?—He instituted the Sacrament of the Blessed Eucharist.

What is the Blessed Eucharist?—The Blessed Eucharist is the body and blood of Christ, under the form of bread and wine.

How did our Saviour institute it?—He took bread, and blessed, and broke, and gave to his apostles, and said, "Take ye and eat, this is my body;" and taking the chalice, he gave thanks, and gave to them, saying, "Drink ye all of this, for this is my blood of the new testament, which shall be shed for many unto remission of sins," *St. Matt.* xxvi. 26, 27, 28.

Did not our Saviour institute another sacrament at this time?—Yes, he instituted the Sacrament of Holy Order.

What is the Sacrament of Holy Order?—It is a sacrament by which power is given to the ministers of the Church to enable them to do their holy offices, and grace to do them well.

How did our Saviour institute this sacrament?—By making his Apostles priests, and giving them power to consecrate and offer up the sacrifice of his body and blood.

In what words did he do this?—He did this in

these words, saying, "Do this in remembrance of me."

Whither did he go after this?—He went with his apostles to the garden of Gethsemani; on Mount Olivet, where he was used to pray.

What said he to his apostles when he was come thither?—He said to them, "Pray, lest ye enter into temptation."

What did he himself when he came thither?—Taking three of his apostles with him, he went about a stone's cast from them to pray.

What prayer did he make?—Kneeling he prayed, saying, "Father, if thou wilt, transfer this chalice from me; but yet not my will but thine be done," *St. Luke xxii. 42.*

What did his apostles do whilst he prayed?—They slept.

What said he to them upon this?—He gently reprehended them twice, saying, "Cannot you watch one hour with me?" But the third time, with somewhat of sharpness, he said to them, "Why sleep ye? arise, pray, lest ye enter into temptation:" and as he was speaking, Judas came with the Jews to take him.

How did Judas come to him?—He saluted him as usually, saying, "Hail, Rabbi" and kissed him.

How did our Saviour receive him?—He received him with great sweetness, saying, "Friend, for what art thou come?" *St. Matt. xxvi.*

How did the Jews come to take him?—Tumultuously and armed.

Whither did they carry him when they had taken him?—To Annas, and then to Caiphas the high-priest.

What did the apostles do when our Saviour was taken?—They all fled, *St. Mark xiv.*

What did Peter do when he was accused of belonging to him?—He denied him thrice.

What did St. Peter do when he reflected on what he had done?—He went forth and wept bitterly.

Whither did they carry our Saviour from Caiphas?
—To Pilate, the Roman governor of the Jews.

What did Pilate do with our Saviour?—He delivered him to the Jews to be put to death.

CHAPTER XXI.

OF OUR SAVIOUR'S DEATH.

WHAT death did the Jews put our Saviour to?—He was crucified between two thieves, which was the most disgraceful punishment of those times.

When was our Saviour crucified?—On Friday, the next day after he was taken, which was thence called Good-Friday.

Where was he crucified?—On Mount Calvary, near Jerusalem.

Who of his friends were present when he was crucified?—Our Blessed Lady his mother, St. John the Evangelist, and the devout women who followed him.

How long did our Saviour live on the cross?—Three hours.

How did he die at last?—He voluntarily gave up his soul, saying, "Father, into thy hands I commend my spirit."

Why did he say this?—To show he died voluntarily for us, and to teach us how to commend ourselves into his hands at our death.

Were there any extraordinary signs at his death?—Yes, the sun was totally darkened, the earth trembled, the dead rose from their graves, the veil of the sanctuary was split in two.

Why was the veil of the sanctuary split?—To signify that the figures of the old law were now all fulfilled, and the mysteries unveiled in our Saviour's life and death.

What did our Saviour's death avail us?—It was a sacrifice for us, that satisfied the divine justice for our sins, and for the sins of all the world.

How was it a sacrifice for us?—Because he offer-

ed himself up to his eternal Father for us, when he died upon the cross.

*What were all the sacrifices of the old law?—*They were figures of this sacrifice.

*Have we not the same sacrifice still offered for us?—*Yes, our Saviour is daily offered for us in the Mass.

*What other benefits did we receive by our Saviour's death?—*It opened the way of heaven to us.

*Did none enter into heaven before our Saviour's death?—*No.

*Where were the souls of the just detained, who died before the coming of Christ?—*In Limbo.

CHAPTER XXII.

OF OUR SAVIOUR'S DESCENT INTO HELL—OF HIS RESURRECTION AND ASCENSION—OF THE DISCIPLES' RETURN TO JERUSALEM.

*How long did our Saviour's body remain on the cross after he was dead?—*Not long; for as soon as he was dead, St. Joseph of Arimathea, having leave from Pilate, came and took down our Saviour's body, and together with Nicodemus and the holy women, embalmed it, and laid it in a new sepulchre.

*Where was the sepulchre?—*In the garden on Mount Calvary, hard by the place where he was crucified, *St. John*, xix.

*Why should he be laid in a new sepulchre?—*To teach us to receive him into a soul clean from sin.

*What did the Jews after he was buried?—*They placed guards at the mouth of the sepulchre, and sealed it up.

*How long did our Saviour lie in the sepulchre?—*He lay part of Friday, all Saturday, and rose again the third day, which was Sunday.

Was our Saviour's soul in his body all this time?—

No; when he died his soul was separated from his body.

Whither did his soul go when it was separated from his body?—It descended into hell.

Into what part of hell did our Saviour's soul descend?—Into that part of hell called Limbo.

Why did he descend into Limbo?—To free the holy fathers that were there.

How long did he remain there?—Till the third day, when he united his soul again to his body, and rose from the dead.

Were there any signs seen at his resurrection?—Yes, the earth trembled, the dead rose from their graves and appeared in Jerusalem, &c.

When had his disciples notice of it?—Soon after he was risen he appeared to them.

To whom did he appear first?—It is piously believed he appeared to his Blessed Mother, our Blessed Lady; but the first who is mentioned in Holy Scripture is St. Mary Magdalen, who gave notice of it to the Apostles, *St. John*, xx.

What did the Apostles when they were acquainted with it?—SS. Peter and John ran to the sepulchre, where, seeing the linen, &c. they believed.

What did the other Apostles do when they heard this?—They did not believe till he appeared to them that evening, and they saw and touched him themselves, *St. Luke*, iv.

Were all the Apostles together when he appeared to them that evening?—No, St. Thomas, surnamed Didymus, was not there.

What did he when they told him this?—He said, "Unless I see in his hands the prints of the nails, and put my finger in the place of the nails, and put my hand into his side, I will not believe," *St. John*, xx.

Did our Saviour appear to them after this?—Yes, eight days after he appeared to them, when St. Thomas was with them, and made him put his hand into his side.

Did St. Thomas believe after this?—Yes, he cried out, “My Lord, and my God!”

What did our Saviour say to St. Thomas upon this?—He said, “Because thou hast seen me, Thomas, thou hast believed: blessed are they who have not seen and have believed.”

How long did our Saviour remain on earth after his resurrection?—Forty days.

What did he do in this time?—He appeared many times to his Apostles, and instructed them, and ordained many things.

What did he ordain?—He ordained the sacrament of Baptism, to be given to all the world, saying, “Go ye and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost,” *St. Matt. xxviii.*

What is the sacrament of Baptism?—It is a sacrament by which we are cleansed from original sin and made Christians and children of God.

What else did he ordain in this time?—He ordained the sacrament of Penance.

What is the sacrament of Penance?—It is a sacrament, by which the sins are forgiven us which we fall into after Baptism.

When did he ordain this sacrament?—When he breathed upon his apostles, saying, “Receive ye the Holy Ghost: whose sins ye shall forgive, they are forgiven; and whose sins ye shall retain, they are retained,” *St. John xx.*

Did our Saviour institute any other sacraments besides the four already mentioned?—Yes, he instituted the sacraments of Extreme Unction, Matrimony, and Confirmation.

What is Extreme Unction?—It is a sacrament given to dying persons, to strengthen them in their passage out of this life into a better.

Where is this sacrament mentioned?—In *St. James, v. 14*, where it is commanded, “Is any one sick amongst you? Let him bring in the Priests of the Church, and let them pray over him, anointing

him with oil in the name of the Lord, and the prayer of faith shall save the sick man, and our Lord shall lift him up, and if he be in sins, they shall be forgiven him."

What is the sacrament of Matrimony?—It is a new dignity added to the contract of marriage, by which it is made a sacrament of the new law, and so gives grace to those that worthily receive it.

Where is the sacrament mentioned?—In *St. John ii.*, where our Saviour approved it with his presence, and made it a sacrament.

What did our Saviour do after he had remained here forty days?—He ascended into heaven.

From whence did he ascend?—From Mount Olivet.

Where is he now?—He sits at the right-hand of God.

What does he there for us?—He offers up the merits of his passion and death for our salvation.

Will he come from thence?—Yes, from thence he will come at the last day, to judge the living and the dead.

What did the Apostles do after our Saviour was ascended?—They went back as he ordered them to Jerusalem.

What did they do there?—They remained in prayer, expecting the Holy Ghost.

CHAPTER XXIII.

OF THE DESCENT OF THE HOLY GHOST, AND THE CONVERSION OF THE JEWS BY ST. PETER.

How long were the Apostles in prayer before the Holy Ghost came down upon them?—Ten days.

When did the Holy Ghost come down upon them?—On Whitsunday, or the feast of Pentecost.

What was the feast of Pentecost with the Jews?—It was the anniversary of the day when the law was given.

Why was it called Pentecost?—Because it was the fiftieth day after their deliverance out of Egypt.

What was this Pentecost a figure of?—Of our Pentecost or Whitsuntide.

What is our Pentecost?—It is a feast which the Church celebrates in honour of the Holy Ghost, who came down upon the Apostles on this day.

Why do we call it Pentecost?—Because it is the fiftieth day after our deliverance from sin, by our Saviour's resurrection.

How did the Holy Ghost come upon the Apostles?—In fiery tongues.

What were the effects of the Holy Ghost in the Apostles?—They were filled with the Holy Ghost, they were illuminated, and made able to understand the scriptures; they were inflamed with divine love, and spoke different tongues.

Why did the Holy Ghost descend upon the Apostles in fiery tongues?—To signify that they were to preach the gospel to all nations.

Why was the Holy Ghost sent down upon the Apostles upon the day of Pentecost?—That the new law might be published the same day as the old.

What did the Apostles when they had received the Holy Ghost?—They began to speak with divers tongues, according as the Holy Ghost gave them to speak; and going forth, St. Peter began to preach that Jesus was Christ, and had sent the Holy Ghost.

How many were converted by this sermon?—Three thousand, Acts ii.

CHAPTER XXIV.

OF THE PERSECUTION OF THE APOSTLES AND DISCIPLES—OF THE CONVERSION AND CONFIRMATION OF THE SAMARITANS—OF THE VOCATION OF THE GENTILES, &c.

WHAT did the Jews do when they saw so many

were converted?—They persecuted the apostles and disciples of Christ.

How did they persecute them?—They cast them into prison, condemned them to be scourged, &c.

What did the apostles when they had suffered this?—They went from the council rejoicing, because they were accounted worthy to suffer reproach for the name of Jesus, *Acts, v.*

Did they preach again after this?—Yes.

What did the Jews upon this?—They persecuted them worse than before.

Did any suffer martyrdom in this persecution?—Yes.

Who was the first martyr?—St. Stephen, one of the seven deacons.

What did the disciples upon this?—All, but the apostles, were dispersed through Judea and Samaria, *Acts viii.*

Did they preach there?—Yes.

Which of the disciples preached in Judea and Samaria?—St. Philip, one of the seven deacons.

Did he convert any there by preaching?—Yes, the people of Samaria received the word of God, and were baptised by St. Philip.

What did the apostles do when they heard this?—They sent St. Peter and St. John to them to confirm them, or to give them the sacrament of Confirmation, *Acts viii.*

What is the sacrament of Confirmation?—It is a sacrament by which we receive the Holy Ghost, to confirm and strengthen us in our faith.

How did the apostles give this sacrament to the Samaritans?—By praying over them, and imposing hands upon them: "They prayed for them," says St. Luke, "and they imposed hands upon them, and they received the Holy Ghost."

Did they not preach also to the Gentiles?—Yes.

Who was the first that went to preach to the Gentiles?—St. Peter, *Acts x.*

To whom did he go?—To Cornelius the centurion.

Who was Cornelius?—He was a Roman captain in Cæsarea of Palestine, a man that feared God, prayed much, and did great charities.

How came St. Peter to go to Cornelius?—Cornelius sent for him.

How came Cornelius to send for him?—An Angel that appeared to him commanded him to send for him, saying, "Cornelius, thy prayers and thy alms deeds are ascended into remembrance in the sight of God; and now send men unto Joppa, and call hither Simon that is surnamed Peter, he will teach thee what thou must do"

Had St. Peter any revelation of this?—Yes, it was revealed to him that three men were seeking after him, and the spirit bade him rise and go with them.

Was Cornelius converted?—Yes, and all his family were converted and baptized by St. Peter.

What did St. Peter understand when he saw this?—He understood that God had called the Gentiles to fill up the place of the incredulous Jews.

Why did Almighty God call the Gentiles?—Out of his pure mercy.

Why did he cast off the Jews?—For their sins, and principally for their great sin in crucifying our Saviour.

Who was sent afterwards Apostle to the Gentiles?—St. Paul, whom our Saviour called after his ascension.

CHAPTER XXV.

OF THE APOSTLES PLANTING THE CHURCH AFTER OUR SAVIOUR'S RESURRECTION—OF ST. PETER'S SEAT AT ANTIOCH—OF HIS SEAT AT ROME; AND OF HIS AND ST. PAUL'S DEATH THERE.

WHEN did the Apostles disperse themselves?—Some time after this.

What did they do towards planting the Church before they dispersed?—They made the Creed

What is the Creed?—The sum of our belief.

Why did they make it?—To be a mark of the True Faith.

Say the Creed.—I believe in God the Father Almighty, Creator of heaven and earth. And in Jesus Christ his only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead and buried; he descended into hell, the third day he rose again from the dead; he ascended into heaven, sitteth at the right-hand of God the Father Almighty; from thence he shall come to judge the living and the dead. I believe in the Holy Ghost; the Holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and life everlasting. Amen.

What else did the Apostles do to propagate the faith?—They ordained a Bishop, with some Priests and Deacons in every city.

Where did St. Peter first plant the Church?—At Antioch.

Where did he fix his seat?—At Rome.

Why did he fix it at Rome?—Because he was head of the Church, and Rome was head of the empire.

How long did St. Peter live there?—Five and twenty years.

When did he die?—He suffered death under Nero, for preaching the faith of Christ.

What death did he suffer?—He was crucified with his head downwards.

Did any suffer with him?—Yes, St. Paul.

What death did St. Paul suffer?—He was beheaded.

Who succeeded St. Peter in the bishopric of Rome?
—The Pope.

Who succeeded him as head of the Church?—The Pope.

Who is head of the visible Church now?—The Pope.

Why so?—Because he is St. Peter's successor in the government of the Church.

Who is the invisible head of the Church?—Jesus Christ.

CHAPTER XXVI.

OF TRADITION AND HOLY SCRIPTURES.

HOW has the word of God been delivered to the Church from the beginning?—Two ways; viz. by word of mouth and by writing.

How long was it delivered by word of mouth only?—From Adam to the flood, and from the flood to Moses and the Prophets.

How was it delivered thus from the beginning?—Adam and Eve delivered it to their children; Noah delivered it to his; the Patriarchs afterwards delivered it to theirs; and so on to Moses and the Prophets.

How did Moses and the Prophets deliver it?—They delivered it partly by word of mouth, and partly by writing.

What have they delivered in writing?—The Old Testament, or the Old Scripture.

How has the word of God been delivered to the Church since Moses and the Prophets?—By our Saviour Christ and his Apostles.

How did our Blessed Saviour deliver it?—By word of mouth only.

Did he write nothing?—No, he wrote nothing.

How did the Apostles deliver it?—Partly by word of mouth, and partly by writing.

What have they delivered in writing?—The New Testament, or the New Scripture.

What is the word of God called which is delivered by word of mouth only?—Tradition.

What is that called which is delivered in writing?
 - The Holy Scripture.

Are we obliged to believe the word of God which is delivered by word of mouth only, as much as that which is delivered by writing?—Yes.

Why so?—Because both are equally the word of God.

Has the word of God been delivered pure from the beginning?—Yes.

How has this been done?—By the providence of God, which would not suffer his Church to be without an infallible guide to heaven.

Is it delivered so still?—Yes, and will be delivered so till the end of the world.

What reason have you for this?—1st, I have this, because the infinite justice of God is obliged to take as much care of us now, as he has done of our forefathers. 2ndly, Because our Saviour has promised that his Church shall not fail, and that he will be with it to the end of the world.

CHAPTER XXVII.

OF THE EXPIRATION OF THE OLD LAW, AND THE DESTRUCTION OF THE TEMPLE AND CITY OF JERUSALEM.

WHEN did the old law expire?—When the new was sufficiently published.

Were the temple and city of Jerusalem taken away also with it?—No.

Why did these remain after the new law was published?—That the Church of the Gentiles might be built on the foundation of the Church of the Jews.

How long did the temple and city remain after the new law was published?—Till Vespasian the emperor.

Who destroyed them then?—Titus by order of Vespasian his father.

Why did he destroy the city and temple?—Because the Jews had rebelled against him.

Did many Jews perish?—Yes, eleven hundred thousand souls.

How were so many destroyed?—Partly by the enemy without, and partly by famine within.

Was the famine great within?—Yes, insomuch that women ate their own children.

What else did they suffer?—The city and temple were burnt to the ground.

What became of the Jews that were left?—They were made slaves, and dispersed over all the world, and continue so still.

Why was this city punished thus?—Because they had crucified our Saviour, and persecuted his Church.

CHAPTER XXVIII.

OF THE PERSECUTION OF THE CHURCH AFTER THE
DESTRUCTION OF JERUSALEM—OF THE HONOURS
PAID TO THE MARTYRS

AFTER the temple and city of the Jews were destroyed, how did the Christians live?—They suffered great persecutions, insomuch that the apostles and most of the primitive disciples were martyred.

How long did these persecutions last?—Three hundred years.

Why were the Christians persecuted thus; were they offensive to the public, or the government?—No, they did good to all.

Why were they persecuted?—Because they preached against the idolatry and vices of the pagans.

After what manner were the Christians persecuted?—Their goods were confiscated, they were put to the rack, torn with hot irons, laid upon gridirons, &c., and at last put to death.

What were they called who suffered death?—Martyrs.

What were they called who suffered but outlived their torments?—Confessors.

Why were they called Confessors?—Because they had confessed the faith of Christ.

What honours did the Christians show the Martyrs?—They met at their tombs and prayed to them.

CHAPTER XXIX.

OF THE INCREASE AND BEHAVIOUR OF THE CHRISTIANS UNDER THEIR PERSECUTION—OF THE PEACE RESTORED TO THE CHURCH—AND OF THE PRIMITIVE MONKS.

DID not the number of Christians decrease by these persecutions?—No, on the contrary it increased.

How did the Christians behave themselves under these persecutions?—They behaved themselves with meekness, humility, and patience, to the admiration of their enemies.

Did they never take arms to defend themselves?—No, never; their religion forbade them to do this under any pretence whatsoever.

By what means was peace then restored to the Church?—Constantine the Great, the first Christian Emperor, restored it.

Who was Constantine the Great?—Constantine the Great was the son of the Emperor Constantine Chlorus, and the Empress Helena, a British princess.

What was the first occasion of Constantine's conversion?—An apparition of a cross, which he saw in the air as he marched to Rome against Maxentius, with this inscription under it, "In hoc vinces; In this thou shalt overcome." Euseb. in the Life of Constantine, b. ii. c. 22.

What did Constantine do upon his seeing this?—He took the cross for his standard, and ordered it to be carried before the army Euseb c 25

What did he do when he had conquered under it and came to Rome?—He set up the cross immediately in the forum, or great market-place, and gave peace and liberty of conscience to the Christians. *Euseb. c. 33.*

How did the Christians use this liberty?—In the beginning they made good use of it, and served God zealously, building churches, founding holy places, &c.

How long did this zeal continue?—It did not continue long before the general part of the Christians grew tepid and negligent.

What did they do then who continued zealous?—They retired into solitude.

What were those called?—They were called monks, which is as much as to say, people who lived in solitude.

How did they live there?—In praying, fasting, and labour all their lives.

What countries did they retire to?—To the deserts of Judea, &c. in Asia, and the deserts of Egypt in Africa.

A VERY SHORT CATECHISM.

WHO made you?—God.

Why did he make you?—To know him, love him, and serve him in this life, and to be happy with him for ever in the next.

How many Gods are there?—There is but one God.

How many persons are there in God?—Three.

Which are they?—God the Father, God the Son, and God the Holy Ghost.

Which of the three Persons was made man and died for us?—God the Son, the second Person.

Was God the Father made man?—No.

Was God the Holy Ghost made man?—No.

What is a sacrament?—It is an outward sign of inward grace.

How many sacraments are there ?—Seven.

Which are they ?—Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Holy Order, Matrimony.

How many parts are there in the sacrament of Penance ?—Three: Contrition, Confession, and Satisfaction.

What is Contrition ?—It is a hearty sorrow for our sins, proceeding from the love of God, with a firm purpose of amendment.

What sacrament taketh away original sin ?—Baptism; also actual sin, if there be any.

What sacrament taketh away sin committed after Baptism ?—Penance.

Are we obliged to confess to the best of our power all our mortal sins ?—Yes, or else we commit a new grievous sin, and none of our sins are pardoned us.

What is the Blessed Eucharist ?—It is the true body and blood of Jesus Christ, true God and true man, whole Christ, under the outward appearance of bread and wine.

Do the bread and wine remain after consecration ?—No, they are changed into the body and blood of Christ.

Which are the ten commandments ?

1. Thou shalt not have strange gods before me.
 2. Thou shalt not take the name of the Lord thy God in vain.
 3. Remember that thou keep holy the sabbath day.
 4. Honour thy father and mother.
 5. Thou shalt not kill.
 6. Thou shalt not commit adultery.
 7. Thou shalt not steal.
 8. Thou shalt not bear false witness against thy neighbour.
 9. Thou shalt not covet thy neighbour's wife.
 10. Thou shalt not covet thy neighbour's goods.
- Which are the chief commandments of the Church ?*

1. To hear Mass on all Sundays and Holydays.
2. To fast and abstain from flesh on the appointed days.
3. To confess our sins at least once a-year.
4. To receive the Blessed Sacrament at Easter, or thereabouts.
5. Not to celebrate marriage in Lent, nor Advent, nor within certain degrees of kindred, nor privately without witnesses,

SHORT ACTS OF FAITH, HOPE, CHARITY AND CONTRITION.

ACT OF FAITH.

O MY God! I firmly believe thou art one God in three Persons, the Father, Son, and Holy Ghost; that God the Son was made man, and died for us. Moreover, I believe all the truths which the Catholic Church believes and teaches, because thou hast revealed them, who neither canst deceive nor be deceived.

ACT OF HOPE.

O MY God! relying upon thy infinite power and mercy, and the promises and merits of my Saviour Jesus Christ, I hope to obtain the forgiveness of my sins, and life everlasting; firmly resolving, by thy holy grace, to perform all thou requirest of me for obtaining these blessings.

ACT OF CHARITY.

O MY God! I love thee with my whole heart above all things, because thou art infinitely good and most worthy of all love, on account of thy infinite perfections; and, for thy sake, I also love my neighbour as myself.

ACT OF CONTRITION.

O MY God! I am sorry from my heart, for all the sins I have committed against thee, because thou art infinitely good, and sin displeaseth thee exceedingly; I firmly resolve never more to offend thee; and I beg pardon, through the merits of my Redeemer, Jesus Christ. Amen.

AN ABRIDGMENT OF CHRISTIAN DOCTRINE

CHAPTER I.

WHO made you?—God.

Why did God make you?—To know him, love him, and serve him in this world, and to be happy with him for ever in the next.

To whose likeness did God make you?—God made me to his own image and likeness.

Is this likeness in your body or in your soul?—In my soul.

In what is your soul like to God?—In this, that my soul is a spirit, has understanding and free-will, and is immortal.

What do you mean, when you say your soul is immortal?—I mean that my soul can never die.

In what else is your soul like to God?—In this, that as in one God, there are three persons; so, in my one soul, there are three powers.

Which are these three powers?—My will, my memory, and my understanding.

Which must you take most care of, your body, or your soul?—Of my soul.

Why so?—Because Christ has said, "What doth it profit a man, if he gain the whole world, and lose his own soul," *Matt. xvi. 26*

What must you do to save your soul?—I must worship God, by faith, hope, and charity; that is, I must believe in him, hope in him, and love him with my whole heart.

What is faith?—It is to believe without doubt ing whatever God teaches.

Why must you believe whatever God teaches?—Because God is the very truth, and cannot deceive, nor be deceived.

How are you to know what the things are which God teaches?—By the testimony of the Catholic Church, which God has appointed to teach all nations, all those things which he has revealed.

CHAPTER II.

APOSTLES' CREED

WHAT are the chief things which God teaches?—They are contained in the Apostles' Creed.

Say the Apostles' Creed.

A. I believe in God the Father Almighty, Creator of heaven and earth:—and in Jesus Christ, his only Son, our Lord:—who was conceived by the Holy Ghost, born of the Virgin Mary:—suffered under Pontius Pilate, was crucified, dead, and buried:—he descended into hell; the third day he rose again from the dead:—he ascended into heaven: sits at the right-hand of God the Father Almighty:—from thence he shall come to judge the living and the dead.—I believe in the Holy Ghost:—the Holy Catholic Church; the communion of Saints:—the forgiveness of sins:—the resurrection of the body:—and life everlasting. Amen.

FIRST ARTICLE OF THE CREED.

What is the first article of the Apostles' Creed?—I believe in God the Father Almighty, Creator of heaven and earth.

What is God?—God is a spirit; the Creator and sovereign Lord of all things.

Why is he called Almighty?—Because he can do all things whatever he pleases, and nothing is impossible or difficult to him.

Why is he called Creator of heaven and earth?—Because he made heaven and earth, and all things out of nothing by his only word.

Had God any beginning?—No: he always was, is, and always will be.

Where is God?—God is every where.

Does God know and see all things?—Yes: God does know and see all things.

Has God any body?—No: God has no body; he is a pure spirit.

How many Gods are there?—There is but one God.

Are there more Persons than one in God?—Yes; in God there are three Persons.

Which are they?—God the Father, God the Son, and God the Holy Ghost.

Are not these three Gods?—No; the Father, the Son, and the Holy Ghost, are all but one and the same God.

THE SECOND ARTICLE.

What is the second article of the Creed?—And in Jesus Christ, his only Son, our Lord.

Who is Jesus Christ?—He is God the Son, made man for us.

Is Jesus Christ truly God?—Yes: Jesus Christ is truly God.

Why is Jesus Christ truly God?—Because he has the self-same divine nature with God the Father, being equal to him in all perfections.

Was Jesus Christ always God?—Yes: Jesus Christ was always God; born of the Father from all eternity.

Which Person of the Blessed Trinity is Jesus Christ?—He is the second Person of the Blessed Trinity.

Is Jesus Christ truly man?—Yes; Jesus Christ is truly man.

Why is Jesus Christ truly man?—Because he has the nature of man, having a body and soul like ours.

Was Jesus Christ always man?—No: he has been man only from the time of his Incarnation.

What do you mean by his Incarnation?—I mean his assuming human nature, when he was conceived and made man, in the womb of the Blessed Virgin Mary.

How many natures, then, are there in Jesus Christ?—There are two natures in Jesus Christ; the nature of God, and the nature of man.

How many Persons are there in Jesus Christ?—In Jesus Christ there is only one Person; which is the Person of God the Son.

Why was God the Son made Man?—To save us from sin and hell.

THE THIRD ARTICLE.

What is the third article of the Creed?—Who was conceived by the Holy Ghost, born of the Virgin Mary.

How was Christ made man?—He was conceived and made man by the power of the Holy Ghost in the womb of the Virgin Mary, without having any man for his father.

Where was our Saviour born?—In a stable at Bethlehem.

Upon what day was he born?—Upon Christmas-day.

THE FOURTH ARTICLE.

What is the fourth article of the Creed?—Suffered under Pontius Pilate, was crucified, dead and buried.

What did Christ suffer?—A bloody sweat, scourging at the pillar, crowning with thorns, and the carriage of his cross.

What else?—He was nailed to a cross, and died upon it between two thieves.

Why did he suffer?—For our sins.

Upon what day did he suffer?—On Good-Friday.

Where did he suffer?—On Mount Calvary.

Why do we make the sign of the cross?—For two reasons: first, to put us in mind of the Blessed Trinity; and, secondly, to put us in mind that God the Son became man, and died upon a cross for us.

What puts us in mind of the Blessed Trinity, when we make the sign of the cross?—These words: in the name of the Father, and of the Son, and of the Holy Ghost.

What puts us in mind that Christ became man, and suffered on a cross?—The very making or signing ourselves with the sign of the cross.

THE FIFTH ARTICLE.

What is the fifth article of the Creed?—He descended into hell; the third day he rose again from the dead.

Whither did the soul of our Saviour go after death?
—His soul went down into that part of hell called Limbo.

What do you mean by Limbo?—I mean a place of rest, where the souls of the saints who died before Christ were detained.

Who were these saints?—Those who had faithfully observed the laws of God.

Did none go up to heaven before our Saviour?
No: they expected him to carry them up thither.

What means the third day he rose again from the dead?—It means, that after Christ had been dead and buried, part of three days, he raised his blessed body to life again on the third day.

On what day did Christ rise again from the dead?
—On Easter-day.

THE SIXTH ARTICLE.

What is the sixth article of the Creed?—He ascended into heaven, sits at the right-hand of God the Father Almighty.

When did our Saviour go up to heaven?—Forty days after he rose again.

Why is he said to sit at the right-hand of God the Father: has God the Father hands?—No: God the Father has no hands, because he is a pure spirit; but the meaning of these words is, that Christ, as man, occupies the next place to God in heaven: being as God, equal to his Father in all things.

On what day did our Saviour go up to heaven?
—On Ascension-day.

THE SEVENTH ARTICLE.

What is the seventh article of the Creed?—From thence he shall come to judge the living and the dead.

Will Christ ever come again?—Yes; he will come down from heaven at the last day, to judge all men.

What are the things he will judge?—All our thoughts, words, and works.

What will he say to the wicked?—Go, ye cursed, into everlasting fire.

What will he say to the just?—Come, ye blessed of my Father, receive ye the kingdom which is prepared for you.

Shall not every man be judged at his death, as well as at the last day?—Yes, he shall.

THE EIGHTH ARTICLE.

What is the eighth article of the Creed?—I believe in the Holy Ghost.

Who is the Holy Ghost?—He is the third Person of the Blessed Trinity.

From whom doth he proceed?—From the Father and the Son.

Is he equal to them?—Yes; he is the same Lord and God as they are.

When did the Holy Ghost come down on the Apostles in fiery tongues?—On Whit-Sunday.

Why did he come down upon them?—To enable them to preach the gospel, and to plant the Church.

THE NINTH ARTICLE.

What is the ninth article of the Creed?—The Holy Catholic Church; the communion of Saints.

What is the Catholic Church?—All the faithful under one head.

Who is that head?—Christ Jesus our Lord.

Has the Church any visible head on earth?—Yes; the Bishop of Rome.

Why is the Bishop of Rome the head of the Church?—Because he is the successor of St. Peter, whom Christ appointed to be the head of his Church.

What is the Bishop of Rome called?—He is called the Pope, which word Pope signifies Father.

Is then the Bishop of Rome our Spiritual Father?—Yes; he is the Spiritual Father of all the faithful.

Has the Church of Christ any marks by which you may know her?—Yes; she has these four marks: she is One—she is Holy—she is Catholic—she is Apostolical.

How is the Church One?—Because all her members agree in one faith, are all in one communion, and are all under one head.

How is the Church Holy?—Because she teaches a holy doctrine, invites all to a holy life, and is distinguished by the eminent holiness of so many thousands of her children.

How is the Church Catholic or Universal?—Because she subsists in all ages, teaches all nations, and maintains all truths.

How is the Church Apostolical?—Because she comes down by a perpetual succession from the apostles of Christ, and has her doctrine, her orders, and her mission from them.

Can the Church err in what she teaches?—No; she cannot err in matters of faith.

Why so?—Because Christ has promised that hell's gates shall not prevail against his Church; that the Holy Ghost shall teach her all truths, and that he himself will abide with her for ever.

What is meant by the Communion of Saints?—That in the Church of God there is a communion of all holy persons in all holy things.

And have we any communion with the Saints in heaven?—Yes; we communicate with them as our fellow members, under the same head Jesus Christ; and are helped by their prayers.

And are the souls in purgatory helped also by our prayers?—Yes, they are.

What do you mean by Purgatory?—A middle state of souls, suffering for a time on account of their sins.

What souls go to Purgatory?—Such souls as depart this life in lesser sins, which we call *venial*.

Do any other souls go to Purgatory?—Yes; such souls as leave this world before they have fully discharged the debt of *temporal* punishment due for their *mortal* sins; the guilt and *eternal* punishment of which have been remitted.

How do you prove there is a Purgatory?—Because the scripture often teaches, that God will render

to every man according to his works, and that nothing defiled can enter heaven; and that some Christians shall be saved, yet so as by fire, 1 Cor. iii. 15.

THE TENTH ARTICLE.

What is the tenth article of the Creed?—The forgiveness of sins.

What is meant by this article?—That there is in the Church of God forgiveness of sins, for such as properly apply for it.

To whom has Christ given power to forgive sins?—To the Apostles, and their successors the Bishops and Priests of his Church.

By what sacraments are sins forgiven?—By baptism and penance.

What is sin?—An offence of God, or any thought, word, or deed, against the law of God.

What is original sin?—It is the sin in which we were all born.

How came we to be born in sin?—By Adam's sin, when he ate the forbidden fruit.

What is actual sin?—Every sin which we ourselves commit.

How is actual sin divided?—Into mortal and venial sin.

What is mortal sin?—It is a grievous offence against God.

Why is it called mortal sin?—Because it kills the soul, and deserves hell.

How does mortal sin kill the soul?—By destroying the grace of God, which is the supernatural life of the soul.

What is venial sin?—That sin which does not kill the soul, yet displeases God.

Why is it called venial sin?—Because it is more easily pardoned than mortal sin.

THE ELEVENTH ARTICLE.

What is the eleventh article of the Creed?—The resurrection of the body.

What means the resurrection of the body?—That

we shall rise again with the same body at the day of judgment.

THE TWELFTH ARTICLE.

What is the twelfth article of the Creed?—Life everlasting.

What means life everlasting?—That the good shall live for ever happy in heaven.

What is the happiness of heaven?—To see, love, and enjoy God for evermore.

And shall not the wicked also live for ever?—They shall live and be punished for ever in the flames of hell.

CHAPTER III.

THE LORD'S PRAYER.

WILL faith alone save us?—No; it will not without good works.

Can we do any good work towards our salvation of ourselves?—No; we cannot without the help of God's grace.

How may we obtain God's grace?—By prayer and the holy sacraments.

What is prayer?—It is the raising up of our minds and hearts to God.

How do we raise up our minds and hearts to God?—By thinking of God, who is above all, and by offering our affections and desires to him.

Do those pray well, who at their prayers do not think of God, nor of what they say?—If their distractions are wilful, they do not pray well; for such prayers, instead of pleasing God, offend him.

What is the best of all prayers?—The Lord's prayer.

Who made the Lord's prayer?—Christ our Lord.

Say the Lord's prayer.—Our Father who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that

trespass against us; and lead us not into temptation; but deliver us from evil. Amen.

Who is it that is here called Our Father?—God, who made us all, and who, by his grace, is the Father of all good Christians.

Why do you say Our Father, and not My Father?—Because we are not to pray for ourselves only, but for all others.

What do we pray for, when we say, Hallowed be thy name?—We pray that God may be honoured and served by all his creatures.

What do we pray for, when we say, Thy kingdom come?—We pray, that God may come and be king in all our hearts by his grace, and may bring us all hereafter to his heavenly kingdom.

What do we pray for, when we say, Thy will be done on earth, as it is in heaven?—We pray that God would enable us by his grace, to do his will in all things as the blessed do in heaven.

What do we pray for, when we say, Give us this day our daily bread?—We pray that God will continually give us all that is necessary for soul and body.

What do we pray for, when we say, Forgive us our trespasses as we forgive them that trespass against us?—We pray that God would forgive us our sins, as we forgive others the injuries they do to us.

What do we pray for, when we say, Lead us not into temptation?—We pray that God would give us grace not to yield to temptation.

What do we pray for, when we say, Deliver us from evil?—We pray that God would free us from all evil of soul and body, in time and eternity.

May we desire the Saints and Angels to pray for us?—Yes, we may.

How do you prove that the Saints and Angels can hear us?—"There shall be joy before the angels of God over one sinner doing penance," *Luke xv. 10.*

What is the prayer to our Blessed Lady which the Church teaches?—The Hail Mary.

Say the Hail Mary.—Hail Mary, full of grace, the Lord is with thee; blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen.

How many parts are there in the Hail Mary?—Three parts.

Who made the first two parts?—The angel Gabriel and St. Elizabeth, inspired by the Holy Ghost.

Who made the third part?—The Church of God, against those who denied the Virgin Mary to be the Mother of God.

Why do you say the Hail Mary so often?—To put us in mind of the Son of God being made man for us.

For what other reason?—To honour the Blessed Virgin, Mother of God, and to beg her prayers for us.

CHAPTER IV,

THE TEN COMMANDMENTS.

How many commandments are there?—Ten.

Who gave the ten commandments?—God himself in the old law, and Christ confirmed them in the new.

What is the first commandment?—I am the Lord thy God, who brought thee out of the land of Egypt, and out of the house of bondage. Thou shalt not have strange gods before me. Thou shalt not make to thyself any graven thing, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the waters under the earth; thou shalt not adore them nor serve them.

What are we commanded to do by the first commandment?—By the first commandment we are commanded to believe in one only true and living God, and no more; to hope in him, to love him and to serve him all our days.

What is forbidden by the first commandment?—The first commandment forbids us to worship false gods or idols, or to give to any creature whatsoever the honour which is due to God.

What else is forbidden by this commandment?—All false religions, and dealing with the devil; and the inquiring after things to come by fortune-tellers, or superstitious practices.

What else?—All charms, spells, and heathenish observations of omens, dreams, and such like fooleries.

Does the first commandment forbid the making of images?—The first commandment does not forbid the making of images, but the making of idols; that is, it forbids making images to be adored, or honoured as Gods.

Does the first commandment forbid us to give any kind of honour to the Saints and Angels?—No: it only forbids us to give them supreme or divine honour, which belongs to God alone; but it does not forbid us to give them that inferior honour, which is due to them, as the faithful servants and special friends of God.

And is it allowable to honour relics, crucifixes, and holy pictures?—Yes: with an inferior and relative honour, as they relate to Christ and his saints, and are memorials of them.

May we not pray to relics or images?—No, by no means; for they have no life nor sense to help us.

What is the second commandment?—Thou shalt not take the name of the Lord thy God in vain.

What are we commanded by the second commandment?—By the second commandment we are commanded to speak with reverence of God and all holy things, and to keep our lawful oaths and vows.

What is forbidden by the second commandment?—The second commandment forbids all false, rash unjust, and unnecessary oaths; as also cursing, blaspheming, and profane words.

What is the third commandment?—Remember that thou keep holy the Sabbath-day.

What are we commanded by the third commandment?—By the third commandment we are commanded to spend the Sunday in prayer and other religious duties.

What do you mean by religious duties?—Hearing Mass, going to the sacraments, and reading good books.

What is forbidden by this commandment?—The third commandment forbids all unnecessary servile work and sinful profanation of the Lord's day.

What is the fourth commandment?—Honour thy father and thy mother.

What are we commanded by the fourth commandment?—By the fourth commandment we are commanded to love, honour, and obey our parents in all that is not sin.

Are we commanded to obey only our father and mother?—We are commanded to obey not only our father and mother, but also our bishops, pastors, magistrates, and masters.

What is forbidden by the fourth commandment?—The fourth commandment forbids all contempt, stubbornness, and disobedience to our lawful superiors.

And what is the duty of parents and other superiors?—To take proper care of all under their charge, and to bring their children up in the fear of God.

Is it the duty of the faithful to contribute according to each one's ability towards the support of their Pastors?—Yes; for it is just, and agreeable to the spirit of the Old and New Testaments, and to the practice of the Christian Church, that the faithful should contribute to the temporal support of those, from whose ministry they receive spiritual blessings. See 1 Cor ix.

What is the fifth commandment?—Thou shalt not kill.

What is forbidden by the fifth commandment?—The fifth commandment forbids all wilful murder, hatred, and revenge.

Does it forbid striking?—Yes; as also anger, quarrelling, and injurious words.

What else?—Giving scandal, and bad example.

What is the sixth commandment?—Thou shalt not commit adultery.

What is forbidden by the sixth commandment?—The sixth commandment forbids all kinds of sins of uncleanness with another's wife or husband.

What else?—All other kinds of immodesties, by kisses, touches, looks, words or actions.

And what ought we to think of immodest plays and comedies?—That they are also forbidden by this commandment; and it is sinful to be present at them.

What is the seventh commandment?—Thou shalt not steal.

What is forbidden by the seventh commandment?—The seventh commandment forbids all unjust taking away, or keeping what belongs to another.

What else?—All manner of cheating in buying and selling; or any other way of wronging our neighbour.

Must we restore ill-gotten goods?—Yes, if we are able, or else the sin will not be forgiven: we must also pay our debts.

What is the eighth commandment?—Thou shalt not bear false witness against thy neighbour.

What is forbidden by the eighth commandment?—The eighth commandment forbids all false testimonies, rash judgments, and lies.

What else?—All backbiting and detraction, or any words or speeches by which our neighbour's honour or reputation is any ways hurt.

What is he bound to do who has injured his neighbour by speaking ill of him?—He must make him

satisfaction and restore his good name as far as he is able.

What is the ninth commandment?—Thou shalt not covet thy neighbour's wife.

What is forbidden by the ninth commandment?—The ninth commandment forbids all lustful thoughts and desires, and all wilful pleasures in the irregular motions of the flesh.

What is the tenth commandment?—Thou shalt not covet thy neighbour's goods.

What is forbidden by the tenth commandment?—The tenth commandment forbids all covetous thoughts and unjust desires of our neighbour's goods and profits.

CHAPTER V.

THE COMMANDMENTS OF THE CHURCH.

ARE we bound to obey the commandments of the church?—Yes: because Christ has said to the pastors of the church, "He that heareth you, heareth me; and he that despiseth you, despiseth me," *St. Luke x. 16.*

How many are the commandments of the church?—Chiefly six.

What is the first commandment of the church?—To keep certain appointed days holy, with the obligation of resting from servile works.

What are these days called?—They are called holy days of obligation.

What is the second commandment of the church?—To hear Mass on all Sundays and holy days of obligation.

What is the third commandment of the church?—To keep the days of fasting and abstinence appointed by the church.

What is meant by fasting days?—Days on which we are allowed to take but one meal, and are forbidden to eat flesh meat.

Which are the fasting days?—The forty days of Lent; certain Vigils; the Ember days; and in

England, the Wednesdays and Fridays in Advent.

Why does the Church command us to fast?—That by fasting we may satisfy God for our sins.

What is meant by days of abstinence?—Days on which we are forbidden to eat flesh meat, but are allowed the usual number of meals.

Which are the days of abstinence?—All Fridays, except the Friday on which Christmas-day may fall, and the Sundays in Lent, unless leave be given to eat meat on them.

What is the fourth commandment of the Church?—To confess our sins to our pastor, at least once a year.

At what time should children begin to go to confession?—When they come to the use of reason, so as to be capable of mortal sin, which is generally supposed to be about the age of seven years.

What is the fifth commandment of the Church?—To receive the blessed Sacrament once a-year, and that at Easter or thereabouts.

At what age are Christians bound to receive the blessed Sacrament?—When they are sufficiently capable of being instructed in that sacred mystery.

What is the sixth commandment of the Church?—Not to solemnize marriage at certain times, nor within certain degrees of kindred; nor privately without witnesses.

CHAPTER VI.

THE SACRAMENTS.

WHAT is a sacrament?—A sacrament is an outward sign of inward grace, or a sacred and mysterious sign and ceremony, ordained by Christ, by which grace is conveyed to our souls.

Do all the sacraments give grace?—Yes; to those who receive them with due dispositions.

Whence have the sacraments the power of giving grace?—From Christ's precious blood.

Is it a great happiness to receive the sacraments

worthily?—Yes: it is the greatest happiness in the world.

How many sacraments are there?—These seven: Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Order, and Matrimony.

What is Baptism?—Baptism is a sacrament by which we are made Christians, children of God, and heirs of heaven; and are cleansed from original sin, and also from actual sin, if we be guilty of any.

How is Baptism given?—By pouring water on the child, whilst we pronounce the words ordained by Christ.

What are these words?—"I baptise thee, in the name of the Father, and of the Son, and of the Holy Ghost;" which words must be said at the same time the water is poured.

What do we promise in Baptism?—To renounce the Devil, with all his works and pomps.

What is Confirmation?—Confirmation is a sacrament, by which we receive the Holy Ghost, in order to make us strong and perfect Christians and soldiers of Jesus Christ.

Who is the ordinary Minister of this sacrament?—A Bishop only.

How does the Bishop administer this sacrament?—He prays that the Holy Ghost may come down upon us; he imposes his hands over us; and makes the sign of the cross with chrism on our foreheads, at the same time pronouncing a set form of words.

What are these words?—"I sign thee with the sign of the cross, I confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost."

What is the Holy Eucharist?—It is the true body and blood of Christ under the appearances of bread and wine.

Why has Christ given himself to us in this sacrament?—To feed and nourish our souls, and to enable us to perform all our Christian duties.

How are the bread and wine changed into the body and blood of Christ?—By the power of God, to whom nothing is impossible or difficult.

When is this change made?—When the words of consecration ordained by Jesus Christ, are pronounced by the priest in the Mass.

How must we prepare ourselves to receive the blessed sacrament?—We must be in the state of grace, and be fasting from midnight.

Is it a great sin to receive it unworthily?—Yes, it is; “for he that eats and drinks unworthily, eats and drinks judgment to himself,” 1 Cor. xi. 29.

What is it to receive unworthily?—To receive in mortal sin.

What is the Mass?—It is the unbloody sacrifice of the body and blood of Christ.

What are the ends for which we are to offer up this sacrifice?—1st, For God’s honour and glory. 2ndly, In thanksgiving for all his benefits, and as a perpetual memorial of the passion and death of his Son. 3rdly, For obtaining pardon for our sins. And 4thly, For obtaining all graces and blessings through Jesus Christ.

How must we hear Mass?—With very great attention and devotion.

What is the sacrament of Penance?—Penance is a sacrament in which by the priest’s absolution, joined with contrition, confession, and satisfaction, the sins are forgiven which we have committed after baptism.

How do you prove that the priest has power to absolve sinners, if they be truly penitent?—From the words of Christ: “Whose sins ye shall forgive, they are forgiven,” John xx. 23.

What are the parts of penance?—Contrition, Confession, and Satisfaction.

What is Contrition?—Contrition is a hearty sorrow for our sins, by which we have offended so good a God, with a firm purpose of amendment.

What is a firm purpose of amendment?—It is a

resolution, by the grace of God, not only to avoid sin, but also the occasions of it.

Why are we to be sorry for our sins?—The chiefest and best motive to be sorry for our sins, is for the love of God, who is infinitely good in himself, and infinitely good to us; and therefore, we ought to be exceedingly grieved for having offended him.

What other motives have we to be sorry for our sins?—Because by them we lose heaven, and deserve hell.

How may we obtain this hearty contrition and sorrow for our sins?—We must earnestly beg it of God; and make use of such considerations and meditations as may move us to it.

What is Confession?—It is to accuse ourselves of all our sins to a priest.

What if one wilfully conceal a mortal sin in confession?—He commits a great sin by telling a lie to the Holy Ghost, and makes his confession nothing worth.

What must we do that we may leave out no sin in confession?—We must carefully examine our conscience upon the ten commandments and the seven deadly sins.

How many things then have we to do, by way of preparation for confession?—Four things: 1st, We must heartily pray to God for his grace to help us. 2ndly, We must carefully examine our conscience. 3rdly, We must beg pardon of God, and be very sorry from our hearts for offending him. And 4thly, we must resolve to renounce our sins, and to begin a new life for the future.

What is Satisfaction?—It is doing the penance given us by the priest.

What is an Indulgence?—An indulgence is a releasing of the temporal punishment which often remains due to sin, after its guilt has been remitted.

What is Extreme Unction?—Extreme Unction is the anointing of the sick with holy oil, accom-

panied with prayer for the forgiveness of their sins.

When is this sacrament given?—When we are in danger of death by sickness.

What authority is there in scripture for the sacrament of Extreme Unction?—In the 5th chapter of *St. James* it is said, "Is any man sick among you, let him bring in the Priests of the Church; and let them pray over him, anointing him with oil, in the name of the Lord; and the prayer of faith shall save the sick man; and the Lord shall raise him up; and if he be in sins, they shall be forgiven him," *St. James*, v. 14, 15.

What is Holy Order?—Holy Order is a sacrament by which Bishops, Priests, and other Ministers of the Church are ordained; and receive power and grace to perform their sacred duties.

What is Matrimony?—Matrimony is a sacrament, which gives grace to those who contract marriage with due dispositions, to enable them to bear the difficulties of their state, to love and be faithful to one another, and to bring up their children in the fear of God.

CHAPTER VII.

OF VIRTUES AND VICES.

WHAT is meant by the Theological Virtues?—Virtues that relate immediately to God.

How many, and what are the Theological Virtues?—Three; Faith, Hope, and Charity.

What does Faith help us to do?—It helps us to believe, without doubting, all that God has taught and the Church proposes.

What does Hope help us to do?—It helps us to expect with confidence, that God will give us all things necessary for our salvation, if we do what he requires of us.

What does Charity help us to do?—It helps us to love God above all things, and our neighbour as ourselves.

How many are the Cardinal Virtues?—Four: 1. Prudence. 2. Justice. 3. Fortitude. 4. Temperance.

How many are the gifts of the Holy Ghost?—Seven: 1. Wisdom. 2. Understanding. 3. Counsel. 4. Fortitude. 5. Knowledge. 6. Godliness. 7. The Fear of the Lord.

How many are the fruits of the Holy Ghost?—Twelve: 1. Charity. 2. Joy. 3. Peace. 4. Patience. 5. Benignity. 6. Goodness. 7. Longanimity. 8. Mildness. 9. Faith. 10. Modesty. 11. Continence. 12. Chastity.

What are the two precepts of charity?—1. Thou shalt love the Lord thy God with thy whole heart, with thy whole soul, with all thy strength, and with all thy mind. *2.* And thy neighbour as thyself.

Say the seven Corporal Works of Mercy.

1. To feed the hungry.
2. To give drink to the thirsty.
3. To clothe the naked.
4. To visit and ransom captives.
5. To harbour the harbourless.
6. To visit the sick.
7. To bury the dead.

Say the seven Spiritual Works of Mercy.

1. To convert the sinner.
2. To instruct the ignorant.
3. To counsel the doubtful.
4. To comfort the sorrowful.
5. To bear wrongs patiently.
6. To forgive injuries.
7. To pray for the living and the dead.

Say the eight Beatitudes.

1. Blessed are the poor in spirit; for theirs is the kingdom of heaven.
2. Blessed are the meek; for they shall possess the land.
3. Blessed are they that mourn; for they shall be comforted.

4. Blessed are they that hunger and thirst after justice; for they shall be filled.

5. Blessed are the merciful; for they shall find mercy.

6. Blessed are the clean of heart; for they shall see God.

7. Blessed are the peace-makers; for they shall be called the children of God.

8. Blessed are they that suffer persecution for justice sake; for theirs is the kingdom of heaven.

Say the seven deadly sins.

Pride.

Covetousness.

Lust.

Anger.

Gluttony.

Envy.

Sloth.

Contrary Virtues.

Humility.

Liberality.

Chastity.

Meekness.

Temperance.

Brotherly love.

Diligence.

Say the sins against the Holy Ghost.

1. Presumption of God's mercy.

2. Despair.

3. Resisting the known truth.

4. Envy at another's spiritual good.

5. Obstinacy in sin.

6. Final impenitence.

Say the four sins crying to heaven for Vengeance.

1. Wilful murder.

2. Sodomy.

3. Oppression of the poor.

4. Defrauding labourers of their wages.

Say the nine ways of being accessory to another person's sins.

1. By counsel.

2. By command.

3. By consent.

4. By provocation.

5. By praise or flattery.

6. By concealment.

7. By partaking.

8. By silence.

9. By defence of the ill-done.

Say the three eminent good works.—1. Prayer. 2. Fasting. 3. Alms-deeds.

Say the Evangelical Counsels.—1. Voluntary Poverty. 2. Perpetual Chastity. 3. Entire Obedience.

Say the four last things to be remembered.—1. Death. 2. Judgment. 3. Hell. 4. Heaven.

CHAPTER VIII.

THE CHRISTIAN'S RULE OF LIFE.

OF what religion are you?—By the grace of God, I am a Christian.

Who was the founder of the Christian Religion?—Jesus Christ, the Son of God, who came down from heaven to teach us the way to heaven.

What rule of life must we follow, if we hope to be saved?—We must follow the rule of life taught by Jesus Christ.

What are we bound to do by this rule?—We are bound always to hate sin and to love God.

How must we hate sin?—Above all other evils; so as to be resolved never to commit a wilful sin, for the love or fear of anything whatsoever.

How must we love God?—Above all things, and with our whole heart.

How must we learn to love God?—We must beg of God to teach us, "O my God, teach me to love thee!"

What else must we do?—We must often think how good God is, often speak to him in our hearts, and always seek to please him.

And does not Jesus Christ teach us also to love one another?—Yes; he commands us to love all persons without exception for his sake.

In what manner are we to love one another?—In God and for God, so as to wish well to all, and pray for all; and never to allow ourselves any thought, word, or deed, to the prejudice of any one.

And are we also to love our enemies?—Yes, we

are; not only by forgiving them from our hearts, but also by wishing them well, and praying for them.

What other rules does Jesus Christ give us?—"To deny ourselves, to take up our cross, and to follow him," *St. Matt. xvi. 24.*

What is meant by denying ourselves?—The renouncing of our own will, and going against our own humours, inclinations, and passions.

Why are we bound to deny ourselves in this manner?—Because our natural inclinations are prone to evil from our very childhood; and, if not curbed and corrected by self-denial, will infallibly carry us to hell.

What is meant by taking up our cross?—Patiently submitting to, and willingly embracing the labours and sufferings of this short life.

And what is meant by following Christ?—To follow Christ, is to walk in his footsteps, by an imitation of his virtues.

What are the virtues we are to learn of him?—To be meek and humble of heart, to be obedient unto death, and seek to do, in all things, the will of his Father.

Which are the enemies the Christian must fight against all the days of his life?—The devil, the world, and the flesh.

What do you mean by the devil?—Satan and all his wicked angels, who are ever seeking to draw us into sin, that we may be damned with them.

Whom do you mean by the world?—All wicked company, and all such as love the vanities, riches, and pleasures of this world better than God.

Why do you number those amongst the enemies of the soul?—Because they are always seeking, by word or example, to carry us along with them in the broad road that leads to damnation.

And what do you mean by the flesh?—Our own corrupt inclinations and passions, which are the most dangerous of all our enemies.

What must we do to hinder these enemies from dragging us along with them to hell?—We must always watch, pray, and fight against all their suggestions and temptations.

Whom must we depend upon in this warfare?—Not upon ourselves, but upon God alone.

CHAPTER IX.

THE CHRISTIAN'S DAILY EXERCISE.

WHAT is the first thing you should do in the morning?—I should make the sign of the cross, and offer my heart and soul to God.

What should you do next?—I should rise diligently, dress myself modestly, and entertain myself with good thoughts.

What are those good thoughts?—Such as thoughts on the goodness of God, who grants me this day to labour in it for the salvation of my soul; which day perhaps may be my last.

And what should you do after you have put on your clothes?—I should kneel down to my prayers, and perform my morning exercise.

How should you perform the first part of your morning exercise?—I should bow down my whole soul and body to adore my God; and offer myself to his divine service.

How should you perform the second part of your morning exercise?—I should give him thanks for his infinite goodness to me and to all his creatures; and desire to join with all the Angels and Saints in blessing and praising him.

How should you perform the third part of your morning exercise?—I should crave pardon, from my heart, for all my sins; and beg that I may rather die, than offend my God any more.

How should you perform the fourth part of your morning exercise?—I should offer up to God all my thoughts, words, and actions of the day; and beg his blessing on them.

And what prayers should you say after this?—I

should say the Our Father, the Hail Mary, and the Apostles' Creed; and make Acts of Faith, Hope, and Love of God.

Should you do anything else?—I should pray for my friends and for my enemies, for the living, and for the dead; and beg mercy, grace, and salvation for all. Then I should conclude by desiring our Blessed Lady to be a mother to me, and by recommending myself to my good angel, and to all the court of heaven.

Is this all a good christian should do by way of morning exercise?—No; for he should also, if he has time and opportunity, meditate in the morning on his last end, or some other devout subject, and hear Mass with attention and devotion.

What should you do at the beginning of every work or employment?—I should offer it up to God's service, and think that I will do it because it is his will, and in order to please him.

And what should you do as to your eating, drinking, sleeping, and diversion?—All these things I should use with moderation, and do them because such is the will of God, and with a good intention to please him.

By what other means should you sanctify your ordinary actions and employments of the day?—By often raising up my heart to God whilst I am about them, and saying some short prayer to him.

What should you do as often as you hear the clock strike?—I should turn myself to God, and say to him, "O my God, teach me to love thee in time and eternity."

What should you do as often as you receive any blessing from God?—I should endeavour immediately to make him a return of thanksgiving and love.

What should you do when you find yourself tempted to sin?—I should make the sign of the cross upon my heart, and call upon God as earnestly as I can, saying, "Lord, save me, or I perish."

*And what if you have fallen into sin?—*I should cast myself in spirit at the feet of Christ, and humbly beg his pardon, saying, “Lord, be merciful to me a sinner.”

*What should you say when God sends you any cross, or suffering, or sickness, or pain?—*I should say, “Lord, thy will be done; I take this for my sins.”

*And what other little prayers should you say to yourself from time to time in the day?—*Lord, what wilt thou have me to do? O teach me to do thy holy will in all things. Lord, keep me from sin. May the name of our Lord be for ever blessed. Come, my dear Jesus, and take full possession of my soul. Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen.

*How should you perform your evening exercise?—*I should say the Our Father, the Hail Mary, and Belief, together with the acts of Faith, Hope, and the Love of God, &c. as I did in the morning.

*And should you not also join with the family in saying the Litanies, and other evening prayers, which are usually said in catholic families?—*Yes; as also in the daily examination of conscience.

*How should you prepare for your evening examination of conscience?—*I should place myself in the presence of God, as I usually do at the beginning of all my prayers, and beg his light and help to know my sins, and to be sorry for them.

*How should you make your examination of conscience?—*I should consider how I have spent the day from morning till night; in what manner I have performed my prayers and all other duties; what blessings I have received from God; and what offences I have been guilty of against him, by commission or omission.

*What acts should you perform after your examination of conscience?—*I should give thanks to God for all his blessings, and beg pardon for all my

sins, endeavouring to make a hearty act of contrition for them.

How should you conclude this evening exercise?—I should recommend my soul into the hands of God, with the best dispositions I can of love and conformity to his blessed will, as if I were to die that night.

How should you finish the day?—I should observe due modesty in going to bed; entertain myself with the thoughts of death; and endeavour to compose myself to rest at the foot of the cross, and to give my last thoughts to my crucified Saviour.

How do you make an Act of Faith?—O Eternal Truth, who hast revealed thyself to men, one God in three Persons, Father, Son, and Holy Ghost, I believe in thee. O Jesus Christ, the Son of God, my Saviour and Redeemer, who hast died for us all, I believe in thee, I believe all the divine truths which thou, my God, hast taught us by thy word and by the Church, because thou hast taught them, who art the sovereign Truth; and I had rather die than call in question any of these truths.

How do you make an Act of Hope?—O my God, who art infinitely powerful, and infinitely good and merciful, who hast made me for thyself, and redeemed me by the blood of thy Son, and promised all good through him; I firmly hope for mercy, grace, and salvation from thee, through the same Jesus Christ my Saviour; resolving, on my part, to do all that thou requirest of me.

How do you make an Act of the Love of God?—O my God and my All, infinitely good in thyself, and infinitely good to me, I desire to praise thee, bless thee, and glorify thee for ever. O take possession of my whole soul, and make me for ever a servant of thy love.

How do you make an Act of the Love of your Neighbour?—O my God, thou hast commanded me to love every neighbour as myself for thy sake; O

give me grace to fulfil this commandment. I desire to love every neighbour, whether friend or enemy, in thee, and for thee. I renounce every thought, word, and deed, that is contrary to this love. I forgive all that have in any way offended me, and I beg thy mercy, grace, and salvation for all the world.

How do you make an act of contrition for your sins?—O my God, who art infinitely good, and always hatest sin, I beg pardon from the bottom of my heart for all my offences against thee; I detest them all and am heartily sorrow for them, because they offend thy infinite goodness, and I beg I may rather die than be guilty of them any more.



ACTS OF FAITH, HOPE, AND CHARITY,

RECOMMENDED TO THE FREQUENT USE OF THE
FAITHFUL.

A Prayer to be said before these Acts.

O Almighty and eternal God, grant to us an increase of faith, hope, and charity; and that we may deserve to obtain what thou promisest, make us love what thou commandest, through Christ our Lord. Amen.

An Act of Faith.

I firmly believe there is one God; and that in this one God there are three persons; the Father, the Son, and the Holy Ghost; that the Son took to himself the nature of man from the virgin Mary's womb, by the operation of the power of the Holy Ghost; and that in this our human nature he was crucified and died for us; that afterwards he rose again and ascended into heaven, from whence he shall come to repay the just everlasting glory, and the wicked everlasting punishment; moreover I believe whatever else

the Catholic Church proposes to be believed, and this because God, who is the sovereign Truth, who can neither deceive nor be deceived, has revealed all these things to this his church.

An Act of Hope.

O my God, relying on thy Almighty power and thy infinite mercy and goodness, and because thou art faithful to thy promises, I trust in thee that thou wilt grant me forgiveness of my sins, through the merits of Jesus Christ thy Son; and that thou wilt give me the assistance of thy grace with which I may labour to continue to the end in the diligent exercise of all good works, and may deserve to obtain the glory which thou hast promised in heaven.

An Act of Charity.

O Lord, my God, I love thee with my whole heart, and above all things, because thou, O God, art the sovereign Good, and for thy own infinite perfections art most worthy of all thy love; and for thy sake, I also love my neighbour as myself.

An Act of Contrition.

O my God, for the sake of thy sovereign goodness and infinite perfections, which I love above all things, I am exceedingly sorry from the bottom of my heart, and am grieved for having offended by my sins, this thy infinite goodness; and I firmly resolve, by the assistance of thy grace, never more to offend thee for the time to come, and carefully to avoid the occasions of sin.

APPENDIX, No. 2.

THE CATHOLIC SERVANT'S APOLOGY,

FOR REFUSING TO ATTEND AT ANY PLACE OF
WORSHIP BUT HIS OWN.

An Irish lady of fashion, whose servants were all Roman Catholics, having endeavoured, but in vain, to persuade them to go with her to the parish church during her temporary residence in a part of this country where no Catholic priest nor chapel could be found, at length committed her arguments to writing, and handed the paper to her waiting-maid, the daughter of a tenant of his lordship, in hopes that she at least, might be prevailed upon to accompany her thither. The young woman having modestly declared her inability to answer the arguments therein stated, requested, and obtained her ladyship's permission, to submit them to the perusal of a friend, promising, that if they appeared to him conclusive, she would no longer refrain from complying with her ladyship's wishes. Accordingly, on the arrival of the family in London shortly after, she presented the paper to Mr. O'Leary, whose answer thereto was as follows :—

THE foregoing reasons for inducing Catholic servants to go to a Protestant church on Sundays, although probably written with a pure and charitable intention, are founded on a misrepresentation of the Catholic religion. Roman Catholics neither worship the Virgin Mary, nor any other object but *one God* in three persons: they nevertheless do not consider it any more derogatory to the honour of God to pray to the Virgin Mary that she may pray for us, than if a Protestant sinner, or sick person, requested the prayers of a congregation for his conversion, or the recovery of his health. In this sense praying to the Virgin Mary was certainly the practice of the purest ages of the Christian religion, as it is evident from the example of the fathers who condemned Nestorius for denying her to be the Mother

of God.* If a Catholic says, *Hail Mary, full of grace, &c.* the angel Gabriel and St. Elizabeth said the same many ages ago. The Arabian women, mentioned in the paper, and the divine worship they paid to the Virgin, was condemned by the Roman Catholic church, as may be seen in ecclesiastical history, where mention is made of the *Collyridians*, heretics so called from the *cakes* they offered to her. But it is the misfortune of Catholics to be charged with the very doctrines their church condemns. Any person is authorised to frame a creed for them.

The same mistake occurs as to *Prayer*, which is no more than *an elevation of the soul to God*, beseeching him to preserve us from sin, and to grant us the favours and blessings, spiritual and temporal, we stand in need of. Every person knows his own wants and necessities, and the manner of asking the blessings of the Almighty, who knows all hearts and languages. Such Catholic Servants as can read and afford to buy books, may have the Mass and other prayers in the *English Language*, and such as can neither read nor buy books, know that the Mass is the commemoration of the passion of Christ. *As often as ye do this*, says St. Paul, *you will show forth the death of the Lord till he comes.*

To meditate on the passion of Christ, during the celebration of the divine mysteries, with sentiments of love, thanksgiving, and repentance—to beg of the Almighty both grace and forgiveness, through the merits of our Redeemer, during the time of divine worship, is certainly to pray, and to pray in such a manner as is within the reach of the most ignorant as well as the most learned. To pray thus, is not to pray in an *unknown tongue*, because every one knows the object of his prayers, and God pays greater regard to the sincerity and fervour of the heart, than to a combination of words, or quaintness of expression.

* It was upon the condemnation of Nestorius that the last part of the prayer was made, "Holy Mary, Mother of God, pray for us sinners now and at the hour of our death, Amen."

Should any thing be alleged from St. Paul, who in the 14th chapter of his first epistle to the Corinthians, speaks of praying in an unknown tongue, it must be observed, that what he there says, only relates to the miraculous and extemporary *gift of tongues*, so frequent in his time : for it is evident from the same chapter, that when Christians used then to meet together, they spoke on a sudden *divers tongues*, which they themselves did not understand, as appears from the following words: *and therefore let him that speaketh by a tongue, pray that he may interpret.* And in the same chapter, v. 27, *If any speak with a tongue, let it be by two; or at the most by three, and in course let one interpret; but if there be no interpreter, let him hold his peace in the Church, and speak to himself and to God.* No person is now endowed with the miraculous gift of tongues, but the most ignorant can pray, and know what to ask of the Almighty, if he has the least spark or sentiment of religion.

If the mass be said in Latin, the reason is, because the western church has always retained her public liturgy in that language from the earliest ages of Christianity—a language, which, to this very day, is generally understood in every quarter of the world where Europeans have any establishments; and hence that uniformity of religious worship whereby a Catholic, through whatever country he travels, meets with the same identical form of divine worship and ceremonies as he was accustomed to at home. In a word, the most ignorant, as well as the most learned Catholic, knows that the *Mass* is that pure sacrifice, which the prophet *Mulachi* foretold should be offered in every place:—he knows that it is an unbloody commemorative oblation of the same identical sacrifice which Christ once offered in a bloody manner on Mount Calvary for the sins of mankind; and though the minister of religion officiates in a language he can-

not alter, yet the assistance of the congregation at the sacrifice with piety, fervour, and prayers, is all that God requires:—there is no text of scripture against this position.

Whilst the Jewish religion was the only true one, those who flocked from all parts of the world to Solomon's temple spoke different languages, and the officiating priest uttered his benedictions in the only language in which they were originally instituted, yet the people felt no inconvenience on that account; for they knew by the victim and ceremonies at which they assisted with piety and fervour, that as a public minister he was offering a sacrifice of atonement, and praying in a public manner for them, as well as for himself; they united in the same pious sentiments, and whether the individuals of the congregation prayed in the Roman, Greek, or any other language, divine worship was performed with all its essential requisites.

Thus Catholics from the remotest parts of the globe who hear Mass in *Paris* or *London*, feel no more inconvenience in the public exercise of their religion than if they were at home; for if the French or English priest officiates in *Latin*, he officiates in the same language with the priest of *China* or *Japan*, not to mention *Italy*, *Spain*, *Portugal*, *Germany*, *Poland*, &c. in all or most of which several states and kingdoms, the laity have the Mass translated into their native languages; their prayers are all the same; they know the determined object of their worship, and understand everything in the same sense: but the case with Protestants is the reverse; a Church-of-England-man, for example, would be as much bewildered at hearing divine service performed at *Geneva*, as he would be at hearing Mass at St. Peter's in *Rome*, or a thatched chapel in *Ireland*; and, on the other hand, the Genevese Calvinist would be equally perplexed in any Lutheran church in *Sweden* or *Denmark*, or in any cathedral of the church of *England*.

As to our Saviour's not instituting ceremonies, he certainly did not, though it must be acknowledged that he performed some: such for example, as the washing his disciples' feet in token of his humility—mixing spittle with dust for the cure of the blind man, to intimate that the same God who formed man of the dust of the earth, is now come in human shape to restore him to the light of grace, of which the blindness of sin had deprived him. But though our Saviour did not institute ceremonies, he nevertheless did not forbid them to be instituted, more especially when they tend to excite devotion, and add to the solemnity of religious worship; such, for example, as the consecration of churches—chiming of bells on great festivals—playing on *organs* at the time of divine service—wearing of *surplices* and other clerical robes—*using the sign of the cross* in baptism, &c.; all of which, though practised in the Church of England, are detested as so many idolatrous abominations by a *Scotch Presbyterian*, who considers himself as the *pure grain* of the *Protestant religion*. To argue, therefore, against religious ceremonies because Christ did not ordain any, is to argue against erecting churches, or houses of divine worship; for although he foretold the destruction of the temple where the true God was adored, he never commanded a church or chapel to be built for that purpose in its stead; or is it fair to argue against a Christian's going to church on Sundays, because no such command is to be found in the gospel?

But if civil society has the power of making political laws for the regulation of the conduct of its members, why should not the *Church*, whom Christ commands us implicitly to *hear and obey*, have the power to enact spiritual laws for the edification of her children? *Let all things* (says St. Paul) *be done decently and in order*.

As to the conformity of the *Church-of-England* prayers with every word of the *Bible*, it is not the

business of a Roman Catholic servant to inquire; for on the same principle, in getting into the service of a *Presbyterian*, he would be obliged to compare the *Assembly's Catechism*, or their Prayer Book (if any Prayer Book they have) with the *Bible*: the same with an *Anabaptist*, and so on to an infinity. During this tedious inquiry there would be no time left for the coachman, the footman, the groom, or the postilion—the cook, the laundry-maid, the chamber or kitchen maid, to discharge the duties of their several stations in the family, till at length the most *patient* master or mistress would be *forced* to cry out to Tom or Bet (nodding perhaps by the kitchen fire over the book of Job,) *Come, come! this is intolerable—I can no longer suffer it: it was not to read the Bible, Betty, but to do my work that I hired you.*

It is moreover the less incumbent on a Catholic servant to make this inquiry, since he sees, not only a great number of Protestants, such as Presbyterians, Anabaptists, Moravians, Methodists, Antinomians, Quakers, Seekers, Jumpers, Unitarians, &c., incessantly reading the Bible, and still remaining separate from the Church of England; continually inveighing against her, but that even some of her own ministers, such as *Lindsay* and others, have of late resigned their benefices, together with their Creed and Common Prayer Book, and formed a *new religion* for themselves, which they think more godly and conformable with the Bible. If then, persons born in the Church of England, and nursed in her very bosom, refuse to conform to her worship on Sunday or holidays, either inwardly or outwardly, how can such a conformity be reasonably expected from a Roman Catholic Servant, whose faith cannot vary, and in whose communion, the Creed, which includes *a belief in the Catholic Church*, was professed ages before so many new religions made their appearance in the world, and in whose communion it will be professed till time shall be no more!

The most ignorant Catholic servant knows the *Lord's Prayer*, in which is specified what he is to pray for, and what he wants; and that he is to expect every blessing, whether corporeal or spiritual, from the *Father of all, who is in heaven*. If he beseeches the *saints* and *angels* to pray for him, it is not because he considers them as gods or goddesses to be adored, (as some, from motives best known to themselves, have insinuated;) but rather as fellow-petitioners, more worthy to be heard than himself, who in the *divine essence* now see every thing, (not in a glass *darkly*, as St. Paul says, but *face to face*.) and who in heaven, according to our Saviour, *rejoice* at the conversion of a sinner on earth. He believes from the *communion of saints*, mentioned in the *Creed*, that the blessed who depart this life in the love and friendship of God and their neighbour, entertain the same wishes for the happiness of their fellow creatures which they had for them whilst on earth; and his belief of this article is farther corroborated from the testimony of St. Paul, who assures him, that, *when all other virtues shall cease, charity shall abide for ever*. Besides believing the *Creed*, which contains the fundamental articles of his religion, the Catholic Servant also knows the *Ten Commandments*, which regulate his social duties and moral conduct, and teach him to be a good Christian and an honest man; and more than these no master or mistress can reasonably require of him. With respect to other articles, he believes in general what the Catholic church, composed of so many venerable fathers, learned doctors, and celebrated universities, in a long succession of ages, believes, and in these he has the most respectable vouchers the world has ever produced. Is it not, therefore, unreasonable to expect, that persons in his station of life, should discuss every speculative point, since the generality of mankind are ill qualified for such a disquisition? *St. Paul* himself, when speaking of the members of the

church, does not require it: *Are they all apostles?* says he, *are they all doctors?*

The particular points in which a Catholic differs from his neighbours of a separate communion, are explained in his *Catechism*, which may be read in the space of an hour, or in *Bossuet's Exposition* of the doctrine of the Catholic church, not to mention a number of other books of the kind. It is in them his religious tenets are to be found, by such as are anxious to know them; not in the polemical declamations of writers or orators, as, either from interests or from the influence of early-imbibed prejudice, misrepresent the Catholic religion, and leave abortives at her door which she utterly disclaims.

As to occasional conformity, or joining in any other mode of religious worship but his own, the Catholic servant cannot do it without incurring the guilt of the sin of *schism, imposture, hypocrisy*; nor does the example of our *Saviour's going to the temple*, as quoted in the paper, prove that he can; for the Jewish religion continued to be the *true religion* till it was annulled by his death; he inwardly believed, and outwardly practised the *law of Moses*, as appears by his being circumcised, assisting at the morning sacrifice, celebrating the passover, and eating the paschal lamb with his apostles on the eve of his passion. The Jewish religion, moreover, required a determined space of time for its total abolition, viz., till after the death of the Messiah, when the new law being sufficiently propagated, the synagogue would be buried with honour; but to wear the *mask of dissimulation*, to be interiorly convinced of the truth of one religion, and at stated times to make open profession of another, by conforming to its ceremonies, and joining in its mode of worship, is a conduct so diametrically opposite to common honesty, that I would prefer the Jew, who, for want of a synagogue, would worship God in an open field, to the Jew, who, from worldly motives or interested compli-

ance, would counterfeit a Christian in a Christian congregation.

Hence in *Rome*, where the Jews are tolerated, they are never forced to go to Mass; and in *France* and other countries, where there are many *Calvinist* and *Lutheran servants*, and no place of their own way of worship convenient, they are left at full liberty on Sundays to worship God in the manner most agreeable to themselves.

To profess a religion, it is not sufficient that it be *true in itself*, the person who professes it must also believe it to be true; for although it be true that Christ is the Son of God, yet the Jew who disbelieves it would be guilty of *idolatry*, if in a congregation of Christians he *pretended* to pay him *divine worship*. To burn a grain of incense, or to enter a splendid temple, were merely in themselves harmless and innocent actions; but when either the one or the other served as a distinctive mark that a person had *renounced* his religion, or had become an occasional conformist, therein consisted the crime.

The situation of Catholic servants in several parts of England is much to be regretted: to be deprived of a place for the public exercise of their religion, in a kingdom where their ancestors had raised so many noble fabrics, several of which are still extant, to the worship of God, is their misfortune, but not their fault; but the want of priests or chapels in this or any other country, can by no means justify the Catholic servant who joins in the religious worship of others; because in so doing he would tacitly deny his own religion, and give scandal even to Protestants themselves, who would consider him as an egregious hypocrite who imposes on the congregation. He does not concern himself in the question, whether the religion, in whose worship he is requested to join, be true or false, or whether its professors be in the right or wrong road to heaven; it is their business, not his,

to make such an inquiry; it is sufficient that he believes his own religion to be *the true one*, and that he has a well-grounded confidence, if he lives according to its precepts, of obtaining eternal salvation.

But if it be the main point to *do every thing to edification*, he who believes *his own religion* to be the true religion, and now and then, through complaisance, makes open profession of *another*, such a person, instead of edifying, scandalizes both parties. As God is every where present to hear his creatures, and relieves them in their necessities, would it not be more edifying that Catholic servants, circumstanced as they are in this country, should say their prayers, or read the holy scriptures at home, (for it is not the reading, but a false interpretation of them, that is forbidden by the Catholic church,) than to exhibit themselves as public objects of scandal to *Protestants* as well as Catholics? for although, on the absurd and fallacious conception of charity (so prevalent in this *enlightened age*,) which puts all religions indiscriminately on a level, by asserting that the terms of salvation are not confined to one system more than to another; although some, I say, on this LATITUDINARIAN principle, might not consider them as double-dealing dissemblers, or temporising hypocrites, yet others infallibly would.

A. O'LEARY.



THE END

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